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¶ An answere to a certen Libell intituled,

An admonition to the Parliament,

By IOHN WHITGIFTE, D. of Diuinitie.

Newly augmented by the Authoure, as by conference shall appeare.

1. COR. 8. 2.

If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

1. COR. 11. 16.

If any man be contentious, we haue no such custome, neyther the Churches of God.

GALA. 5. 26.

Let vs not be desirous of vayne glory, prouoking one another, enuying one another.

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Academico Cantabrigiensis Liber

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¶ To his louing Nurse the Christian Church of England. I. VV. a member and minister of the same, vvisheth peace in Christ, and continuance of his glorious gospell euen to the vvorlds ende.

THere bee diuers thinges, & especially fiue, that when I first toke this laboure in hande, had almost vtterly dissuaded me from the same.

Firste, bycause I doe with all my harte hate contention and strife, and especially in matters of religion among suche as profesſe the selfe same Gospell.

Secondly, for that I feared greatly least some slander mighte redounde to the Gospell by this open contention, seeing that God is not the authoure of contention or confu- 1. Cor. 14.
sion, but of peace.

Thirdly, I doubted whether this kinde of dealing by writing, might minister matter to the common aduersaries of the Gospell to reioyce and glory, and to flatter thē-selues the more in their damnable errors.

Fourthly, I greatly suspected the slanderous reportes of the backbiter and of the vnlearned tongue: the one,

bycause he loueth to speake euill, and heare euill of all those that be not in all pointes inclinable to his phansie, whereof I haue great experience, being my selfe most vniustly slandered by that viperous kinde of men: the other, bycause they be not able to iudge of controuersies according to learning and knowledge, and therefore are ruled by affection, and carried hedlong with blinde zeale, into diuers sinister iudgementes and erronious opinions.

Lastlye, bycause I knowe sundry (in all respectes) worthie men, muche more able to deale in suche matters, than I am.

But when I considered my dutie towardes God, to his Churche, and to oure most gracious Lady and soueraigne Elizabeth hir Maiestie (by whose ministerie God hath giuen his Gospell free passage vnto vs) the first stoppe and hinderaunce was answered. For I thoughte that, that dutie oughte not to be omitted for any suche cause, seing God and not man, shall be my Iudge: and also that not he whiche defendeth the truth, and confuteth errours, but he that impugneth the truth, and spreddeth sectes, is the authoure of contention.

Likewise, whē I remembred that it was no new thing to haue contentions, sectes, and schismes in the Church of Christ, (especially when it enioyeth externall peace) and that we had manifest examples thereof from time to time, (first in Peter, and Paule. *ad Gala.* 2. Paule and Barnabas, Acto. 15. then in the Church of the Corinthians. 1. Cor. 1 and. 3. Afterwardes betwixte the orientall Church and occidentall Church, touching Easter and suche like matters: Betwixt the Bishops of Aphrica and the Bishops of Italie, for rebaptising of heretikes: sundry times, yea vsually in ỳ externall peace of the Churche, as may be more at large seene in Eusebius, *Li. 4. eccle. histo. ca. 6. & li. 5. ca. 24. 25 26. & li. 8. &c.* Likewise in Ruffinus *li. 1. ca. 1.* In Zozom. *Li. 6. ca. 4.* In Basilius magnus *epist. 61. ad fratres &*

Epi-

Episcopos in occidente: & epist. 69. and in sundrie other auncient and learned histories and writers.)

For the second point I was satisfied: for I thought, that that coulde be no slander to this Church, which by the malice of Sathan hath bene practised in all Churches, euen since the ascention of Christ.

Thirdly, when I perceiued ỳ these men against whome I nowe write, did agree with the aduersaries in defacing ỳ state of religion, the order of cõmon prayers, the ministerie, the sacramentes, the kind of gouernmẽt. &c. vsed and allowed in this realme of England, and that in as opprobrious & spitefull manner, as the aduersaries do: like wise, that they seeke to ouerthrow the selfe same pillers of this Church, with the aduersaries (althoughe not by the selfe same meanes) I thoughte that the confutation & ouerthrowe of the one, should be the confutation & ouerthrow of the other, and therefore the aduersaries to haue small cause in deed of reioycing.

Against backbiters, slaunderers, and vnlearned tongs, I shall by Gods grace arme my selfe with pacience, for their taulke is no sufficient cause for a man to abstayne from doing his duetie.

To conclude, I, (although the vnworthiest and vnmeetest of a great nũber) was bolde to take vpon me this enterprise, partly to shew, that the booke called the Admonition, is not suche, but that it may easily be answered, and especially to satisfie mine owne conscience: for I cõsidered that if no man had taken vpon him ỳ enuie of the cõmon sort, in withstanding the enterprises & procedings of the Anabaptists whẽ they began in Germanie, Anabaptisme had ouerrunne those Churches, & vtterly destroyed them.

Those were the reasons that satisfied the former obiections, and especiallye moued me to take vpon me, this labour: wherewith, if I can also satisfie others, I haue my desire; if not, yet haue I done my duetie, & sa-

tissied mine owne conscience. And for asmuche as the matter toucheth the state of the whole Churche of England, I thought it moste meete to dedicate this my booke rather vnto the same generally, than to any one particuler member thereof: protesting that if I haue affirmed any thing therein that by learning and good reasons may be proued erronious, I will reforme the same: for I wholly submit it to the rule of Gods worde, and the iudgement of those that be learned, discrete, & wise.

The Lord blesse thée, (Deare spouse of Christ) with the continuance of his Gospell, of the Quéenes Maiestie, and of godly peace and quietnesse. Amen.

(.)

¶ A briefe examination of the reasons vsed in the booke called an Admonition to the Parliament. 7

FIrst, in that booke the scripture is most vntollerably abused, and vnlearnedly applyed, quoted only in their margent to delude both such as for lacke of learning can not, and suche as eyther for slouthfulnesse or some preiudicate opinion will not, examine the same: as I haue particularly declared in my aunswere folowing.

Secondly their proues consist especially of these arguments. The first is *ab eo quod est secundum quid, ad id quod simpliciter est*, as, such and such things were not in the Apostles tyme, Ergo they ought not to be nowe. Whiche kinde of argumente is very deceiptfull, and the mother and welspring of many both olde and newe schismes: of olde, as of them that called themselues *Apostolicos*, and of the *Aërians*: of new, as of *Anabaptists*, who considering neither the diuersitie of tymes concerning the externall ecclesiasticall pollicie, nor the true libertie of the christian religion in externe rites and ceremonies, in matters neither commaunded nor forbidden in Gods lawe, nor the authoritie of Christian magistrates in the Christian congregation, concerning the same, haue boldely enterprised to stirre vp many and heynous errours: For if these reasons should take place: the Apostles vsed it not, Ergo it is not lawfull for vs to vse it: or this eyther: they did it, Ergo wee must néeds do it: then no Christians may haue any place to abide in: they maye haue no Christian Princes: no ministration of sacraments in Churches and suche like: for the Apostles had no place to abide in, they had

Arg. à secundum quid ad simpliciter.

had no Christian Princes to gouerne them, no Churches to minister sacraments in.&c. Likewise we must haue all things common: we must depart with all our possessions when we be conuerted to the Gospell: baptize abroade in the fields: minister the communion in priuate houses only: be alwayes vnder the crosse and vnder Tyrants, and such like: For the Apostles had all thinges common, departed from their possessions, baptised abroade in fieldes, ministred the communion in priuate houses, were alwayes vnder persecuters and Tyrants.&c.

Act. 2. & 4. Math 19. Act. 8. Act. 2. & 10.

Arg. ab authoritate negatiuè

2 An other kind of argumente is much like vnto this, and is taken *ab authoritate negatiuè*, which in matters of saluation and damnation holdeth when we reason *ab authoritate scripturæ*, from the authoritie of the scripture, but not else: For this argument (it is not commaunded in the scripture to be done nor there expressed, *Ergo* it ought not to be done) is so far out of the way and so erronious, that it is not tollerable: for it taketh away the most parte of all due circumstances, without the whiche either after one manner or other, the verie institutions of Christ cannot be obserued: For how is it possible to receiue the holie Communion, but either sitting, standing, kneeling, walking, or lying: either at one time or other: in ỹ morning, or at night: before meate, or after meate, clothed or naked: in this place or in that place.&c. and yet none of these circumstaunces are in scripture commaunded, or by necessarie collection may thereof be gathered: the same is to be sayd of the obseruation of times, of cõmon prayers, and other conuenient and necessarie orders in the Churche. If this argument were good, then all good lawes and ordinances made for the aduancing of true religion, and establishing of good orders were to be abolished, whiche were the very rote and welspring of stubbornesse, obstinacie, sedition, disobedience, and confusion.

Arg. à petitione principij.

The thirde kinde of argument is called *petitio principij*, whiche

whiche is when a man frameth vnto him selfe principles of his owne deuise, grounded neither vpon authoritie, neither yet vpon substantiall reason, and then vpon the same will conclude his purpose: which is *vitiosissimum genus argumentandi*: a very erronious kinde of reasoning, as these men do in vsing these two false principles: the one when they say, that to be inuented by an Antichristian Pope which was not so inuented: the other, when they say that nothing may be vsed in the Church of Christ which was inuented by the Pope, or vsed in the Popes Churche: which can not be true, as in sundrie places of the booke I haue declared. The selfe same reasons moued the *Aërians* to forsake the order of the Churche, and to commaunde their Disciples to do the contrarie of that that the Church did. We borrowe good lawes of the Gentiles, and we vse the Churches, Belles, Pulpits, and many other things vsed of Papists. &c.

4 The fourthe kinde of reason is, of negatiues by comparison: as this, Priestes and Ministers are to be knowne by their doctrine, not by their apparell, *Ergo*, they ought not to haue distincte apparell from other men. This argument followeth not, for negatiues by comparison are not simply to be vnderstanded, but by the way of comparison: And therfore of the former sentence thus we may conclude, that the apparell is not to be estéemed as a note of difference in comparison to learning and doctrine, and yet a note. As when Paule sayth that Christe sent him not to baptise, but to preach the Gospel. 1. Cor. 1. And God by his Prophete I will haue mercy, and not sacrifice. Ose. 6. and Math. 9. Arg. à negatiuis per comparationem.

5 The fifte is *ab eo quod est non causam vt causam ponere*, when that is taken for the cause of any thing, which is not the cause: as when they condemne the booke of common prayer, and a prescript forme of seruice, bycause (as they say) it mainteineth an vnlerned (or as they terme it) Arg. à non causa pro causa.

a reading ministerie, when as the booke is not the cause of it, neither yet a prescript forme of prayer, but either the parties them selues that be vnlearned, or they that do admitte them, or elle both. This kind of argument is vsuall in the Admonition.

There be other vnlearned and vnskilfull reasons vsed in this booke, which may easily be discerned euen of children: and therfore I here omit them.

Thus much I thought good generally to write, which beeing duely considered, the booke it selfe needeth no other kinde of confutation.

I Am not ignorant to what dangers (especially of vncharitable and slanderous tongs) I haue made my selfe subiecte by taking vpon me this worke: notwithstanding my reaconing is made, and I haue armed my selfe against the worst, beeing taught so to do by the opprobrious speach of diuers, who as busy bodies intermedling in other mens matters more than it becommeth them, do therof iudge most vncharitianly, and reporte most vntruly: beleuing as partial Iudges, whatsoeuer is reported, howsoeuer falsely and vniustly. But as I with all my harte for my parte forgiue them, and wish vnto them more Christian hartes, indifferent eares, and charitable mouthes: So do I exhorte thee (Christian Reader) to abstaine from all such rancor, and other partiall and sinister affections in reading of this my booke: And thinke of me as of one that to speake the truth, to testifie his conscience, to maintaine the peace and quietnesse of the Churche, to withstande erronious opinions, or contentious doctrine, will neither spare his labour nor his fame: and yet not so stiffely addicted to his owne opinion, but that he can be contented to submitte hym selfe to better authoritie and reasons than he him selfe hath. And I beseeche thee receyue this admonition at my hande: Trie before thou trust: beleeue not lightly euery reporte: as thou hast two eares, so vse them bothe: condemne no man before he be heard: abstaine from speaking euil of any when he is not present to make thee answere, (for that is a great iniurie) respect not the person, but the cause, and let not euery pretended zeale carrie thee headlong thou knowest not whither: and suspende thy iudgement of this booke, vntill thou hast aduisedly and indifferently redde the same.

Necessarie admonitions.

Respect of persons lay aside.

¶ An Exhortation to ſuch as bee in authoritie and haue the gouernement of the Churche committed vnto them, vvhether they be Ciuile or Eccleſiaſticall Magiſtrates. 13

Conſiderynge the ſtrangnes of the time, the varietie of mens mindes, and the maruellous inclinations in ỹ cõmon ſort of perſons (eſpecially where the goſpell is moſte preached) to embrace new inuented doctrines and opinions, thoughe they tende to the diſturbing of the quiet ſtate of the Church, the diſcrediting and defacing of ſuch as be in authoritie, and the mayntening of licenciouſneſſe and leude libertie: I thought it good to ſet before your eyes the practiſes of the Anabaptiſtes, their conditions and qualities, the kinde and maner of their beginnings and procedings, before the broching of their manifolde and horrible hereſies, to the intent that you vnderſtanding the ſame, maye the rather in time take heede to ſuch as procéede in like maner: leaſt they béeing ſuffred too long, burſt out to worke the ſame effect. I accuſe none, onely I ſuſpect the authors of this admonition, & their fautours: What cauſe I haue ſo to doe, I referre to your ſelues to iudge, after that I haue ſet forthe vnto you the Anabaptiſticall practiſes, euen as I haue learned in the writtings of ſuche famous and learned men, as had themſelues experience of them, when they firſt began in *Germanie*, and did both perſonally reaſon with them, and afterwardes

verye learnedly write agaynste them: neyther will I in this poynt write one worde, whiche I haue not myne author to shewe for.

Bulling ad uers. Anabap. fol. 1.

1 Firſt, Anabaptiſme tendeth to this ende, that (in thoſe places where the Goſpel hath ben for a time preached, and where Churches be reformed) the Goſpell maye be hindered, the churches diſquieted, the ſimple brought to doubt of the religion that hath ben taught them: contentious and vnquiet mynds may haue matter to worke on, the preaching of the Goſpel become odious: finally, that magiſtrates and ſuch as be in authoritie, may be contemned and deſpyſed of their ſubiects and inferiours.

Idem. fol. 1. 11. 18. 87. 102. 244.

2 Secondly, they bitterly inueyed againſt miniſters and preachers of the Goſpell, ſaying that they were not ordinarilye and lawfully called to the miniſterie, becauſe they were called by the Magiſtrate, and not by the people: that they preached not ỹ Goſpell truely, that they were Scribes and Phariſeis: that they had not thoſe things which Paule required in a minister. 1. Tim. 3. That they did not themſelues thoſe things, which they taughte vnto other: that they had ſtipends, and labored not, and therfore were miniſters of the belly: That they coulde not teache truely, becauſe they had great liuings, and liued wealthily and pleſantly: that they vſed not their authoritie in excommunication, that they attributed to much vnto the Magiſtrate.

Fol. 9. 18.

3 Thirdlye, the whole reformation that was then in the Churche diſpleaſed them, as not ſpirituall ynough & perfect. For the Sacraments were not (as they ſaid) syncerely miniſtred, things were not reduced to the Apoſtolike Church, Excommunication not rightly vſed, no amendment of lyfe appeared ſince the preaching of the Goſpell: therefore the Church then reformed, no more to be the true Churche of Chriſt, than was the Papiſticall churche.

Fol. 9. 18. 77.

4 Fourthly, they had their priuate and ſecrete conuenticles, and did diuide and ſeparate themſelues from ỹ church, neither

neyther would they communicate with suche as were not of their sect, eyther in prayers, Sacraments, or hearing the worde.

5 Fifthlye, they rompted all them as wicked and repro- Fol. 1.
bate, which were not of their sect.

6 Sirthly, they pretended in all their doynges, the glorye Fol. 10.
of God, the edifying of the Churche, and the puritie of the Gospell.

7 They earnestly cryed oute against pride, gluttonie, &c. Fol. 11. 17.
They spake muche of mortification: they pretended greate gravitie: they sighed much: they seldome or neuer laughed: they were very austere in reprehending: they spake gloriously: To be shorte, *Magna & varia erat ipsorũ hypocrisis*, they were great hypocrites, thereby to winne authoritie to their heresie, among the simple and ignorant people.

8 If they were at any time punished for their errors, they Fol. 11.
greatly complayned, that nothing was vsed but violence, & the truth was oppressed, that innocent & godly men which would haue all things reformed, according to the worde of God, could not be hearde, nor haue libertie to speake. That Zuinglius stopped their mouths, and defended his cause, not by the word of God, but by the authoritie of the magistrate.

9 They found great fault with the baptizing of children, Fol. 10. 214.
and ceremonies vsed in the same: But afterward did vtterly condemne it.

10 They taught that the ciuile magistrate hath no autho- Fol. 19.
ritie in Ecclesiasticall matters, & that he ought not to meddle in causes of religion and fayth.

11 That no man ought to be compelled to faithe, and to Fol. 19. 95.
religion. 242.

12 That Christians ought to punish faultes not with im- Fol. 172.
prisonment, not with the swoord, or corporall punishment, but onely with excommunication.

13 They complayned much of persecution. Fol. 11. 242.

14 They bragged that they would defend their cause not Fol. 11.

only with woꝛds, but with their ſhedding of the bloud alſo.

Fol. 17. 77. 15 Their whole intent was to make a ſeparation and a ſchiſme, and to withdꝛawe men from their oꝛdinarie churches, and paſtours, and therefoꝛe moſt odiouſly they inueyed agaynſt ſuch paſtours, and ſought by all meanes to diſcredite them.

Fol. 18. 16 There was no ſtay in them, but dayly they inuented new opinions, and did runne from errour to errour.

Fol. 78. 244. 17 They were verye ſtubboꝛne and wilfull, which ſtubboꝛneſſe and wilfulneſſe they called conſtancie: they were weyward and froward, without all humanitie, they iudged and condemned all other men.

Fol. 78. 18 They ſoughte to ouerthꝛow common weales, & ſtates of gouernement.

Fol. 79. 19 They gaue honoꝛ and reuerence to none, and they vſed to ſpeake to ſuch as were in authoꝛitie without any ſignification of honoꝛ, neyther would they call men by their titles, and they anſwered churliſhly.

Fol. 85. 20 They attributed muche vnto themſelues, and pleaſed themſelues very well, other men they contemned, & therefoꝛe their mindes were full of pꝛide and contempt.

Fol 88. Preaching where leaſt neede is. 21 They went not to pꝛeach in ſuch places where ỹ Goſpell was not planted, but only they inſinuated themſelues into thoſe places, wherein the Goſpell had been diligently pꝛeached: and where there were godly and quiet men, there they made a ſturre, they raiſed vp factions and bꝛed diſcoꝛd.

Fol. 95. 22 They ſoughte to be free from all lawes, and to doo what they liſt.

Fol. 11. 23 They were animated by craftie and ſutle Papiſtes, which did ſeeke the ouerthꝛowe of the Goſpell, and the reſtoꝛing of papiſme.

Fol. 11. 24 To be ſhoꝛte, the people had them in great admiration, bicauſe of their hipocriſie and ſtraightneſſe of life, and ſuch as were of contentious natures ioyned with them, and commended their doings.

These

These were the maners, conditions, practises and proceedings of the Anabaptistes in *Germanie*, before they vttered their seditious and monstrous heresies.

I leaue the application hereof to your wisdomes, who easily can coniecture, what kinde of men they be, that come nearest to these steps. Only I desire you to be circumspect, and to vnderstande, that Anabaptisme (which vsually followeth the preaching of the Gospel) is greatly to be feared in this Churche of Englande, and almost playnly professed in this Admonition, the authors whereof agree with them in these forenamed practises and qualities.

Moreouer it may also please you to consider the conditions and practises of the Donatists, who deuided them selues from the congregation, and had their peculiar Churches, or rather Conuenticles, in *Africa*. They taught also that all other Churches were spotted and impure, because of their Ministers. Finally, that there ought to be no compulsion vsed in matters of Religion & fayth, and that none should be punished for their conscience. Donatistes.

To conclude, these men flatly ioyne with the Papistes, and by the selfe same assertions, bende their force against this Churche of Englande. For, Comparison betwene these Libellers and Papistes.

1 First, the Papistes affirme that we are not the true Churche, no, that we haue not so muche as the outwarde face and shewe of the true Churche. And so do these men almost in flat and playne termes.

2 Secondly, the Papistes say, that we haue no ministerie, no Bysshops, no Pastours, because they be not ritely and canonically called to these functions: the selfe same doe these men affirme.

3 Thirdly, the Papistes say, that our Sacraments be not rightly ministred: and so say they likewise.

4 Fourthly, the Papistes wholly condemne our booke of Cõmon prayers, set out by publike authoritie, & the whole order of our seruice: In that poynt these men do fully ioyne

with them also, for they condemne it wholly, and that with most bitternesse.

5 Fiftly, the Papistes would not haue the Scriptures read in the Churche to the people: no more would they. For they say, reading is not feeding, but as euill as playing vpon a stage, and worse to.

6 Sirtly, the Papists denie the ciuill Magistrate to haue any authoritie in Ecclesiasticall matters: and so do they.

7 To be shorte, the Papistes refuse to come to our Churche, to communicate with vs in the Lordes Supper: and these men would not haue them by lawes and punishment compelled thereunto.

Hereby it is manyfest, that the Papistes and they ioyntly seeke to shake, nay to ouerthrowe the selfe same foundations, grounds, and pillers of our Churche, although not by the selfe same instruments and engines. Wherefore it is time to awake out of sleepe, and to draw out the swoorde of discipline, to prouide that lawes, which be generall, & made for vniformitie, aswell of doctrine as Ceremonies, be generally and vniuersally obserued: that those which according to their conscience and duetie execute them, be maintained, and not discouraged: either boldly defende the religion and kinde of gouernement in this Realme established, or else (if you can) reforme and better the same: for it can not be, but that this freedome giuen vnto men, to obey and disobey what they liste, to speake what they liste, against whom they liste, and where they liste, to broache what opinions and doctrine they liste, muste in the ende burste out into some straunge and daungerous effecte. The Lorde bothe graunt vnto you that be Magistrates, the spirite of gouernement, and to all other that be Subiectes, the spirite of true obedience.

Amen.

Certayne

Certayne notes and properties of Anabaptiſtes, and other perturbers of the Churche, collected oute of Zuinglius and others; not therby meaning to condemne anye, but to admoniſhe all to take heede of ſuch in vvhom theſe notes or manye of them doe concurre: and alſo to let all men vnderſtande, that the before mentioned qualities and properties, be not deuiſed by ſome one man, but agreed and conſented vpon by all ſuche learned, zealous, and godly vvriters, as had to doe vvith that ſorte of men, I meane Anabaptiſtes.

Zuinglius in his booke entituled Elenchus contra Anabaptiſtas, writeth thus of them.

IF a man modeſtly and iuſtlye reproue Fol. 5.
their manners and enterpriſes, yea, if he humbly deſire them that they doe nothing raſhly, by and by they powre out in ſpeche againſt him, whatſoeuer they can imagne againſt the enimies of the Goſpell, neither doe they omit any reproche.

They doe muche more bitterly inueigh againſte thoſe that doe profeſſe the Goſpell, than they doe againſt Papiſtes.

They bitterly inueigh againſte the Magiſtrate, they Fol. 8.
condemne the Miniſters of the worde. They ſpeake

euill both of the ciuill Magistrate and of the ministers of the Churche, that if at anye time either of them according to their office withstād or reproue thē, they may straight-way saye, that therefore they be enimies vnto them, by-cause they tell them of their faults.

They be altogither lyke vnto Ate wheresoeuer they come παντες ἀάνται they trouble all, and peruerte the state.

If any Citie haue begonne to embrace the Gospell, thither they resorte, there they make contention: ney-ther will they teache in those places where the Gospell is not planted.

They seeke confusion of all things.

Fol. 21. The Papistes call vs Heretikes, and the Anabaptists call vs halfe Papistes.

Whom they haue drawne to their factions, him they forbid to come to any sermon made by any, that is an ad-uersarie vnto their secte.

They condemne going to Churches.

Fol. 23. They be ful of melancholie, for it is anger and wrath, not zeale or the spirit, whereof they glorie, and whereby they set forth them selues.

They be cloathed and armed with hipocrisie, cursed speaking, discord, and false reporting of others.

Fol. 37. They glorie that the multitude followeth them.

The same Zuinglius in an Epistle prefixed before his booke called Ecclesiastes, and in the same booke speaking of the Anabap-tistes, sayth as followeth.

Fol. 40. They so slauder, reuile, and backebite the Ministers of the word and of the church, that they ought of al godly men to be suspected & hated, euen for their slaunderous

and

and cursed speaking. But their ende and purpose is, by this meanes to winne credite vnto them selues, and to discredite suche as set them selues agaynst them, and detecte their errors.

They teache that suche can not preache the Gospell sincerelie, whiche haue benefices, but their hope is to haue the true Pastours expelled, that they may succéede in their places, and yet they publikely protest that they séke for no liuing. Fol. 41.

They neuer sowe the pestiferous séede of their doctrine any where, but in suche places where the Gospell hath béene truely taught: there they go about to subuerte whatsoeuer hath bene buylded, with their friuolous contentions about externall things.

They take vpon them to teache other, but they can not suffer them selues either to be taughte or admonished: althoughe in wordes they pretende the contrarie. They sowe discorde and contention whereseoeuer they come: But we meane in those Churches onely, where the Gospell hath béene truely preached, for these Churches onely do they trouble, in them they sowe discorde, neither doe they euer ioyne them selues to those Churches where the Gospell hathe not béene planted: Wherefore séeing they bée authors of contentions, and troublers of those Churches, (and that aboute externall matters) whiche before enioyed peace and were in greate quietnesse, they haue not the God of peace, but of tumult, contention, and enuy. Fol. 44.

They bée burdensome to poore simple men, whome they haue deluded by their doctrine, whose labours they consume. Fol. 47.

They séeme to be very humble and to contemne riches, but in the meane while they thrust them selues into other mens families, and liue at other mens tables.

If they were sente of God, and endued with the spirite Fol. 49.

of loue, they would haue construed in the beſt parte thoſe externall things which be not as yet rightly reformed, they would haue become all things to all men, that they might haue wonne all to Chriſte: But when they chalenge vnto them ſelues ſuche puritie and holyneſſe, that no man may touche or reproue them, and do boaſte that what ſo euer they ſpeake, they ſpeake it of zeale, beeing moued with the ſpirite: for their arrogancie and raſhneſſe they deſerue the ſame diſcipline that the Biſhop of Rome dothe.

Their contention commeth not of zeale, as they pretend, but of enuie and bitterneſſe of heart.

Fol. 45. Chriſte neuer made any contention for temporall and externall thinges, and therefore ſeeing they contende for ſuche thinges, it is manyfeſt that they are not ſent of God.

Though they proteſt, and by othe denie that they take any authoritie from Magiſtrates, yet ſhortely after we ſhoulde haue ſeene it come to paſſe, that they woulde haue beene diſobedient to all lawes of Magiſtrates, if once they had encreaſed to that number, that they might haue truſted to their owne ſtrength.

Their doctrine bringeth forth nothing but contentions and tumultes, in the defence whereof they alleage that Chriſte ſayde, I came not to ſende peace, but the ſworde. To whome we anſwere, that this ſworde hath no place among the faythfull: for it deuideth the faythfull from infidels: but they make contention and brawling among the faythfull, and that for externall things.

Fol 55. They haue their ſecrete conuenticles in corners, without the conſent and determination of the Churche, whereunto they and their doctrine ought to be ſubiect.

Thoſe that before were gentle of nature and lowly, religious alſo and louers of peace, as ſone as they embrace their doctrine, and be allured to their ſecte, become contentious, louers of diſcorde, ſeekers of them ſelues, and moſte deſirous of reuengement.

In

In his Epiſtle ſet before his booke de Baptiſmo, and in the ſame booke writing alſo againſt the Anabaptiſtes, among many other things he hath theſe.

THe Anabaptiſtes pretende great humilitie, which was alwayes a ready way for Sathan to deceiue the ſimple and ignorant people, and wherby he hath brought in ſuch a number of Monkes. This hypocriticall humilitie of theirs, (that is, of the Anabaptiſtes) is well knowne to thoſe that haue had conference with them: *quàm ſit illorum oratio omni ſille amarulentior.*

Their maner is in their ſecrete meetings, to powre out their opprobrious and ſlaunderous ſpeeches againſt Magiſtrates and the miniſters of the Churche.

They wander vp and downe, and haunte the houſes of ſuche as be ſimple and vnlearned, they loue to haue their meate and drinke of other mens prouiſion, lyke vnto Minſtrels. Fol. 58.

They goe about innouations of their owne priuate authoritie in thoſe Churches where the Goſpell is truely and diligently taught, and that in eternall things, which they ought not to doe without the conſente and determination of the Churche. Fol. 72.

Whoſoeuer doth withſtande them, him they accompte wicked and an Atheiſt: they thinke all men to be blinde and ignorant but them ſelues: neither do they thinke any man worthy the name and title of a Chriſtian, that dothe not in all things frame him ſelfe to their dedes. Fol. 83.

They crie out againſt witneſſes (that is Godfathers and Godmothers) in Baptiſme, ſaying that the Scripture doth no where appoynt them. Fol. 97.

The

The ſame Zuinglius in his booke entituled, Ad libellum Baltazaris reſponſio, ſpeaking vnto Baltazar an Anabaptiſte, ſaythe on this ſorte.

WHerefore we will alſo call thée an Heretike and an author of factions in the Churche. For thou without the aduiſe of the Churche wherin thou teacheſt, haſt begon to ordeine rebaptization. What? that which is commonly ſayde of all, that thou haſt ſecluded from the ſupper of the Lord all thoſe that were not rebaptiſed? to paſſe ouer that wicked ſubtiltie & crafte in giuing ouer thy Biſhopricke for this cauſe onely, that thou mighteſt agayne be choſen to the ſame by thine owne faction: whereby thou haſte deuided the faythfull people committed to thy charge into contrarie factions, and made them ſubiect to great daungers. Nowe therefore I would haue thée to conſider who they be that deale more violently and abuſe their authoritie: Whether we the Miniſters of the Churche of *Tygurine*, which haue attempted nothing of our priuate authoritie, but haue ſubmitted our ſelues to the iudgement of the whole Churche, or at leaſt of the Magiſtrates: or rather thou which ſo arrogantly doſte commaunde what thou liſte, not requiring the iudgement of the Churche, which thou ſhouldeſt haue taried for.

Fol. 113. These men (meaning Anabaptiſtes) with their factions and opinions, deuide the vnitie of the Churche, trouble the ſtate, and adnihilate all lawes and decrées of magiſtrates.

Zuinglius in his booke entituled De ſeditionū authoribus, writeth thus.

Fol. 132. THe fourth kinde of men which maketh the doctrine of the Goſpell hatefull and contemptible to the worlde, is of thoſe, which are rather puffed vp with knowledge, than kindled

kindled with the fire of charitie. For they rather seeke curiositie and ostentation, than to follow the Christian meekenesse of life. They take vppon them to teache all men, and challenge vnto them selues libertie to iudge all other: but they them selues will not be taught. In all other men they find something that displeaseth them, something that they may reprehend as cõtrary to Christian lawes: But in them selues they can finde nothing worthy of reprehension, no not the least blot or spot. Whatsoeuer they do, that (in their owne iudgemente) is holy, iust and righte: whatsoeuer they do determine or appointe, deserueth (as they thinke) praise: whatsoeuer they treade vpon, they beléeue to be eyther violets or roses. &c. They cõtend about external things. Sometime they would haue no magistrate at all, and sometime they say that Magistrates be necessary, but yet not to be lawfull for Christians to be magistrates. By and by they dreame of a peculiar and new Church. &c. As *Africa* was alwaies wont to bring forth some newes, so they daily coine new toyes, new dreames, and stirre vp newe contentions. In the meane time they cease not from railing, backbiting, slandering, enuie, hatred, and the most pernitious affectiõs of contending: But yet those men extoll them and say that they be endued with the spirit of God, which in backbiting, slandering and contending, be most like vnto them. Furthermore, they arrogate vnto them selues such innocencie and holinesse, that they will not vouchsafe to salute suche, as do in any pointe displease them. Euery where in market places, and other common assemblies, in the stréetes, in tauerns, in shoppes, to be short, in all publique places, where any litle occasion is giuen, they fill all with most bitter disputations, nay, brawlings and contentions. When they perceiue that these their quarellings in such places be misliked, they haue their secrete places to mete in, where they being gathered togither, as Iudges sitting in their thrones, do examine all other mens liues and maners, and giue their

cenſure vpon them: at the length they fall out among themſelues, and this miſerable, confuſed, troubleſome, cancred & bitter ſtomacke, they call zeale or the ſpirite.

Gaſtius in his bookes De exordio & erroribus Catabaptiſtarum, painteth them out in this manner.

Li.1.Page.7. They promiſe to proue their doctrine by ſhedding of their bloud, when they perceiue that they cannot defend the ſame by the ſcriptures.

Page.9. Their knowledge is without loue, ioyned with hipocriſie, whiche maketh them more bolde than a man would thinke, and more ſubtile, than wiſe men at all times perceyue.

Page.9.&.10. They raile and ſpeake euil of magiſtrates and of the miniſters of the Goſpell, and if at any time they be by them reproued or punished, they ſay it is done bycauſe they reproue them for their ſinnes: the people eaſily beleeue what ſoeuer they ſpeake againſt magiſtrates and the miniſters of the Churche, and be greatly delighted with ſuch ſchoolemaſters: yea they ſo profite in boldneſſe and impudencie, that ſuch as were yeſterday ſimple hearers, are readie to day, to reuile the magiſtrate euen to his face.

Page.11. They trouble all places where they come, neither will they continue but in ſuch Cities and places, where the goſpell is alredy planted.

Their hipocriſie is much greater than the Biſhops of *Rome*.

Page.33. There is none of them but they haue ſome one or moe of theſe crimes, lying, vnfaithfulneſſe, periurie, diſobedience, contention, idleneſſe, deuiding themſelues from others: as for hereſies, ſects, ſtubbornneſſe, and erroneous doctrine, they be common to them all.

Page.40. The world loueth ſuch Prophetes and heareth them, only to diſturbe the publique peace and quietneſſe.

They

They fare daintily euery day, and at tables and meales they iest vppon the ministers of the Gospell, and poure out their poison against them, for this is their vsuall manner, to bring the preachers of the gospell (that be not of their secte) in contempte with their hearers. Page. 41

The effectes that their doctrine worketh in the hearers be these: *Odisse ecclesias, ministros conuitijs incessere, magistratus damnare, negare census & decimas, pueros ad baptismum non admittere, disputationem instituere quomodo omnium facultates sint omnibus communes, &c.* Pa. 59. & 60.

The ende of Anabaptisme is to haue no order in the Church, no consent and agreement among the godly. Page. 101.

They much offend the weake by their cõtinuall barking against the ministers and preachers of the word. Page. 102.

They craftily insinuate themselues into the companie and frendship of rich and welthie men, especially suche, as meane simply, that they may allure them to their secte.

Crafts men, Inne keepers, and Wintners, the common people, women, and suche like, followe them and beleeue them. Pag. 103.

They are desirous of innouations, and in matters of religion they will haue some singuler deuise of their owne, that they may be therefore commended.

Sermo eorum nihil aliud crepat quam reprehensionem ministrorum verbi, libertatem in externis. Page. 143.

They depende vpon popular fame, and seeke to be commended of the people for their constancie, and therefore if they be conuicted of any erroure, they will not publiquely acknowledge the same, leaste they shoulde leese their credit. Page. 163.

They say that those pastors which haue ecclesiasticall liuings, be of the Deuill; for the Apostles had proprietie in nothing, but went from house to house, to seeke their dinner and Supper. Page. 211.

In *Germanye* they creepe into the houses of noble men Page. 268. & 269.

men, and therefore it is to be feared leaſt thereby ſome greate detrimente happen to the Goſpel, vnleſſe in time it be forſeene: For who be greater enimies vnto the Goſpel than theſe kind of men, whiche ſprædde abrode foliſh opinions, renewe olde hereſies, and trouble all Churches, whome alſo the Papiſts vndeſired do aide & help forwards? To be ſhort, all their Doctrine tendeth to diſcord and contention.

Pag 302. They acknowledge no Church of Chriſt, but that which is without all ſpot, and vnder the prætẽce of zeale, they ſubuert whatſoeuer other men haue builded. Suche kinde of men (ſaith Auguſtine) not for the hatred of other mens iniquitie, but for the deſire of contention, ſeeke to draw the people (entangled with an opinion of them) either wholly after them, or at the leaſt to diuide them: they be proude, peruerſe, quarrellous, contentious, troubleſome: and leaſt they ſhould ſeeme to be voide of the truth, they pretend great ſeueritie. Thoſe faults which in the ſcriptures are commanded modeſtly to be reproued in brethren, and without the breach of vnitie and peace, they abuſe to make ſchiſmes, and make them an occaſion of diuiſion. So doth Sathan transforme himſelfe into an Angell of light, whileſt by the occaſion of iuſt ſeueritie, he perſwadeth great crueltie, ſeeking nothing, elſe but to corrupte and breake the bond of peace and vnitie, whiche being whole among Chriſtians, his ſtrength is weakened and his deuiſes ouerthrowen.

li. 2. Pag. 373 They haue a ſeuerall miniſterie and congregation, and diuide themſelues from thoſe Churches, where the Goſpell is truly preached, and where Idolatrie and other abuſes are removed.

I might recite other learned mens writings, which alſo ſet downe either all, or many of theſe notes: But theſe may ſuffiſe all ſuch, as hate contention, and loue the peace of the Church.

Certaine

Certeine notes collected out of learned and godly writers of our time, whereby we may knowe who they be that may aptly be called Schiſmatickes and Diſturbers of the Church.

ZVinglius in his booke intituled *ad libellum Baltazaris reſponſio*, ſaithe, that thoſe be Schiſmatiques and Sectaries, who without the ordinaunce and authoritie of the Churche (wherevnto they oughte to ſubmitte themſelues) doe conſpire among themſelues in ſome newe opynion. And in his Epiſtle prefixed before his booke *De baptiſmo*, he ſaith thus: *Heretici ſunt qui factionibus ſtudent, & nouis quibuſdam dogmatibus ſectas inſtituunt & diſcipulos colligunt.* Thoſe be Heretiques that giue themſelues to factions, and thorough newe opynions make ſectes in the Churche, and gather Diſciples after them.

Bullinger & Gaſtius ſay that thoſe be Anabaptiſts whiche trouble and deuide the Church for erternall things.

Oecolampadius in a certaine Epiſtle writeth thus: To contemne the cuſtome of the Church, vvhiche is neither forbidden in the manifeſt vvordes of the Scripture, nor derogateth any thing from faithe and loue, vvhiche alſo hath beene obſerued vvithout any contradiction, argueth a proude and a foolishe man.

Diuers learned men in a conference againſte the Anabaptiſts (whiche Gaſtius repoꝛteth in his ſeconde booke *De erroribus Catabaptiſtarum*) make this determination, That vvhere the doctrine is true, and Idolatrie hath no place, there to make a ſeparation or inuent a newe Miniſterie, is to doe againſt God, and to be like vnto the Donatiſts vvho diuided themſelues from the Churche, vnder theſe pretences, that the Miniſters vvere vngodlie, and that the Churche vvas not perfect.

Caluine in his booke *Aduerſus Anabaptiſtas* ſayth, that

vvhen vnder the colour of a zeale of perfection, vve can bear no imperfection either in the bodie or in the members of the Churche, it is the Deuill vvhiche puffeth vs vp vvith pryde, and ſeduceth vs vvith hipocriſie too make vs forſake Chriſtes flocke.

Muſculus **in his common places ſayth,** That the roote of all hereſie is to hate and contemne the communion of the Church: **& he addeth,** that ſuch they are vvhome no Church, nor reformation can pleaſe, hauing alvvayes ſomething to reproue in others, nothing in themſelues, vvhiche is a manifeſt token of ſingularitie.

Bucer *in.4. ad Ephe.* **ſaith,** That arrogancie, ſelfeloue, enuie and hatred, be the inſtruments vvhereby Sathan vſeth to ſtir men vp to make contention in the Churche: *Quas peſtes* (ſaith he) *conneſtit & tegit Sathan ementito amiculo zeli diuini, pro puritate fidei, pro doctrina Chriſti ſyncritate, pro eccleſia ſalute.* The vvhiche vices Sathan doth cloake and couer vvith a falſe pretence of godly zeale, for the puritie of faith, for the ſinceritie of Chriſtes doctrine, and for the ſaluation or ſafetie of the Church.

And herevnto it ſhal not be vnmeet to adde the opinion of Origine, **who deſcribing the manners of Heretiques, in his commentaries vpon the ſixteenth of Ezechiell ſaythe thus:** In my opinion, an Heretique of good life, is muche more hurtful, and hath more authoritie in his vvordes, than he that doth diſcredit his doctrine vvith his life: therefore vve muſte take heede of Heretiques vvhiche ſeeme to be of godly conuerſation. &c.

The Anabaptiſts pretende pureneſſe of life, contempt of the vvorlde, perfection in externall things, feruent zeale. &c. *Hi ſunt veri hereticorum mores, & hæc eſt via ſeducendi commodiſſima.* **But this hipocriſie maye eaſly be eſpied, if the former notes be well marked.**

By the iudgement of theſe learned and godly men, it may now appeare who they be that may truely be called diſtur-

bers

bers of the peace of the Churche, and authours of contentions.

The Lorde graunte that all affection ſet aſide, we maye ſæke in tyme to ſuppreſſe contentions, and prouide for the peace of the Church.

To the godly Readers, Grace and peace from God. &c.

To treatises ye haue here ensuing (beloued in Christ) which yee must reade without [a] partialitie or blind affection. For otherwyse you shall neither see their meaning: nor refrayne your selues from rashly condemning of them without iust cause. For certaine men there are of great countenance, whiche will not lightly like of them, bycause they principally concern their persons and vniust dealings: whose credite is great, and whose friends are many, we meane the lordly Lords, Archbishops, Bishops, Suffraganes, Deanes, Doctours, Archdeacons, Chauncellours, and the rest of that proude generation, whose kingdome must downe, holde they neuer so harde: bycause their tyrannous Lordeshippe can not stande [b] with Christes kingdome. And it is the speciall mischiefe of our Englishe Church, and the chiefe cause of backwardnesse, and of all breach and dissention. For they whose authoritie is [c] forbidden by Christ, will haue their stroke without their felow seruants, yea, though vngratiously, cruelly and [illegible] like they take vpon them to [d] beate them, and that for their owne childish Articles, being for the most part, against the

a 1. Thes. 5. 21. Iam. 1. 19. 20. Iam. 2. 1.

b Math. 15. 23. Luc. 16. 15.

c Math. 20. 25. 26. Math. 23. 8. 9. 10. Marc. 10. 42. 43. Luc. 22. 15. &c

d Math. 24. 48. 49.

the manifest truthe of God: First, by experience their rigour hathe too playnely appeared euer since their wicked raigne, and specially for the space of these fiue or sixe yeres last past togither. Of the enormities, whiche with suche rigoure they maynteine, these treatises do in part make mention, iustly crauing redresse thereof. But the matters do require a larger discourse. Onely the authors of these, thought it their partes to admonishe you at this tyme, of those inconueniences whiche men seeme not to thinke vpon, and whiche without reformation, can not but increase further dissention: the one parte beeing proude, pontifical, and tyrannous: and the word of God for the other parte expresse and manyfest, as if it pleased the state to examine the matters, it woulde be euident. And woulde to God, that free conference in these matters mighte be had. For howsoeuer learned and many they seeme to be, they shoulde and may in this realme finde inowe, to matche them and shame them to, if they holde on as they haue begon. And out of this realme they haue all the best reformed Churches thorough out Christendome agaynst them. But in a fewe words to say what we meane. Either muste we haue a [f] right ministerie of God, and a right [g] gouernement of his Churche, according to the Scriptures set vp (both which we lacke) or else there can be no right religion, nor yet for contempt therof can [h] Gods plagues be from vs any whyle differred. And therefore though they

[e] Math. 9. 37. 38. Ephes. 4. 11. 12.

[f] Math. 18. 15. 16. 17.

[g] Pro. 29. 18. Amos. 8. 11. 12. &c.

[h] Ma. 21. 23. &c. 1 Cor. 11. 30.

linke in togither,, & slaunderously charge poore men (whome they haue made poore) with grieuous faults, calling them Puritans, worse than the Donatists, eraſperating and setting on, suche as be in authoritie agaynst them: hauing hitherto miserably handled them with reuilinges, depriuations, imprisonments, banishments, & suche like extremities, yet is these poore mens cause neuer the [h] worse: nor these chalengers the better: nor God his [i] hande the further of, to linke in with his agaynst them: nor you (christian brethren) must neuer the rather without examination [k] condemne them. But thankfully take this taſt which God by these treatises offereth you, & weigh them by the word of God, and do your endeuour, euery one in his [l] calling, to promote his cause. And let vs all with more [m] earnest prayer than we are wont, earnestly commende it to God his blessing, and namely that it will please him by his spirite, to lighten the heart of our moste gratious Soueraigne, and the rest in authoritie, to the benefite of his small flocke, and the ouerthrowe of their proud enimies, that godlinesse may by them proceede in peace, & God his glory thorow Jesus Christ, be throughly aduaunced. Which we call God to witnesse, is our onely labour & suite. And so presently, we leaue you: hartily beseeching God to graunt it. Amen.

h Math. 10. 16. 26.
i Esai. 59. 1.
k Exod. 23. 1. 2. Math. 7. 1. 2. Iam. 4. 11. 12.
l 1. Cor. 5. 10. 1. Cor. 7. 27.
m Psalm. 50. 15. Math. 7. 7. 1. Tim. 2. 1. 2

An

¶ An answere to the Preface of the Admonition.

Arrogancie and vnchristian speeches of the Libellers.

THese two treatises conteyned in this admonition, as they be voyde of sounde learning, so are they full of blinde affection, and stuffed with vncharitable and vnchristian termes and phrases: wherefore it is to be feared, that they procéede not of loue, but of hatred, not of zeale, but of malice, not of humilitie, but of arrogancie, not of minds desirous to reforme, but of stomackes séeking to deforme and confounde, that which is in due forme and order, by lawfull authoritie established. For what charitable, zealous, and humble spirite, would so spitefully and slaunderously speake of their brethren, whose doctrine is pure, whose zeale is fervent, whose suffering for the Gospell hath béene in time of triall, comparable with any mans that nowe liueth: who haue also paynefully taught the worde of God in this realme, and do at this day, and by whose ministerie the Gospell hath taken rote, and is come to that encrease that nowe (God be thanked) appeareth? Surely these opprobrious termes, **proud generation, tyrannous lordships, vngracious, cruell, Popelike, wicked raigne, proude enimies. &c.** applied to brethren, procéede not from the humble and milde spirite of God, but from the proude and arrogante spirite of Sathan. Therefore by this vnséemely Preface it may appeare, from what spirite the reste of this admonition springeth. Touching the crueltie and rigour these men complayne of, I shall néede to speake little, béing manyfest to all that be not with sinister affections blinded, that lacke of seueritie is the principall cause of their licentious libertie. But who séeth not their hipocrisie, which

Pretéded persecution.

Arrogancie and vnchristian speeches of the Libellers.

would make the worlde beleeue, that they are persecuted, when they be with to muche lenitie punished for their vntollerable contempt of gods lawes, and other disordered dealings? May suche is their peruersenesse, or rather arrogancie, that if they be debarred but of the least part of their will and desire, by and by they crie out of crueltie and persecution. It is to be doubted what these men will do when persecution commeth in deede, which nowe make so muche of a little, or rather of nothing. As for this great bragge,

Stout brags.

For how so euer learned and many they seeme to be, they should and may in this Realme finde inowe to matche them, and shame them too, if they holde on as they haue begonne, *Satis arroganter dictum est*, and verifieth that to be true, that is commonly spoken of these kinde of men, that is, that they contemne all other in comparison of themselues, that they thinke themselues onely zealous, only learned. &c. But it is possible they may be matched, and I know no man of learning afrayde to encounter with them, either by worde or writing. Touching the ministerie and gouernement of the Churche, what faults there is to be therein founde, we shall vnderstande when we come to their reasons. God graunt vs humble and meeke spirites, that godly vnitie may be mainteined in the Churche.

Scriptures abused in the admonition.

One thing I muste desire thee to note (gentle Reader) (wherein the follie of these men maruellously appeareth) howe they haue paynted the margent of their booke, with quoting of Scriptures, as though all were Scripture they write, when as in deede they abuse bothe the Scripture and thee: For what one place of Scripture is in all this preface alledged to any purpose, and yet how many is there quoted? They may very aptely be compared to furious or madde men, who in the vehemencie of their anger rashely smite their enimie, and throwe at him whatsoeuer

is

Scriptures vvreasted.

is next them, as tables, stooles, tonges, pottes, or anye thing else: euen so these men applye to their purpose *quicquid in buccam venerit*, although it be neuer so farre fetched.

To proue that we muste reade these two Treatises without parcialitie or blinde affection, here is noted in the margent. 1. Thess. 5. vers. 21. James. 1. James. 2. The place to the Thessalonians is this, Trie all thinges, and keepe that vvhich is good. The place of the firste of James is this, VVherefore my deare brethren, let euery man be svvifte to heare, slovve to speake, and slovve to vvrath: And the second place of James is this, My brethren, haue not the faithe of our Lorde Iesus Christe in respecte of persons. And to what purpose are these places alleadged? What proue they? Or what neede is there to alledge them? These Apostles in these places speake not of rayling libels, but of hearing the word of God, and iudging of matters of faithe according to the truth, and not to the persons.

To proue that tyrannous Lordshippe can not stande with Christes kingdome, they alledge the. 15. of Mathewe and Luke. 16. The place in the. 15. of Mathewe verse. 23. is this, But he answered hir not a vvorde. Then came to him hys disciples, and besoughte him saying: Sende hir avvaye for she cryeth after vs. In the sixteenth of Luke it is thus: Then he saide vnto them, ye are they vvhiche iustifie your selues before men, but God knovveth your hartes: for that vvhich is highly estemed among men, is abhomination in the sight of God. I woulde gladly knowe howe their assertion, and these two textes hang together. I allowe not tyrannous Lordship to stande with Christes kingdome: But it may well inoughe for any thyng in these two places to the contrary. Tyrannous Lordship is not estéemed among men, but hated.

To proue that they whose authoritie is forbidden by Christe, will haue their stroke without their fellowe seruauntes, &c. is quoted, Math. 20. Math. 23. Marc. 10. Luke. 22.

In the.20. of Math it is thus written, Yee knowe that the lordes of the Gentils haue domination ouer them.&c. **In the 23.of Mathew,** But be ye not called *Rabbi*, for one is your doctor or teacher, to wit, Christ. **The places in Marke and Luke be all one with that in the.20.of Mathew. The conclusion that is gathered of these places is very darke and generall: they shoulde haue declared who they be that haue this authoritie forbidden, and what the authoritie is. Touching these places alleadged in the.20. of Mathew.10. of Marke.22.of Luke,** Musculus **and diuers other learned men thinke, that they extende not only to the Apostles and men of the Clergie, as we call them, but to all Christians, of what state soeuer they be. And it is the common opinion of all writers, that these wordes of Christ do not condemne superioritie, Lordeshippe, or any suche like authoritie, but the ambitious desire of the same, and the tyrannicall vsage thereof.**

The places of scripture, Mat. 20. Mar. 10. Luke. 22. expounded.

Musculus. Musculus **expounding these places sayth in this sorte:** VVhosoeuer will be great among you.&c. He sayth not, no man oughte to be chiefe among you, which he should haue saide, if it had not bene lawfull in the kingdome of God for some to be great and chiefe, or if it had ben necessarie, that all shoulde haue bene in all things equall: the Celestiall spirites are not equall, the starres be not equall, the Apostles themselues were not equall: Peter is found in manye places to haue bene chiefe among the rest, which we doe not denie. Therefore this is not Christs meaning to haue none great or chiefe among Christians, seing the very necessity of our state requireth that some be superiours and betters, so far is it from being repugnaunt to charitie. In a common weale it is necessary that some shoulde excell other, so is it in a well ordered familie: In like maner there must be in the Churche gouernours, presidentes, rulers, of whome Paule maketh mention, Ro.12.1.Cor.12.Heb.13. as there is also in the bodye some principall members, some inferiour.&c. Therfore Christ doth

not

True exposition of Math. 20.

not require that in his kingdome al should be equal, but this he doth require, that none should desire to be great, or to be thought and counted chiefe. Hitherto Musculus.

Which interpretation muste nedes be true, else we may say, that Christe in this place reiecteth and disalloweth the Princes and Magistrates of the Gentiles, and also forbiddeth the same among Christians, which is false and Anabaptisticall.

Likewise the same Musculus sayth, that Christe teacheth in this place, what he ought to be in deede that desireth to beare rule ouer other, to witte, that he ought to be a seruaunt to other, that is (as he doth interprete it) to profite other, and to serue for the cõmoditie of other: for though the name of a prince and of a lorde be a name of honor and dignitie, yet is it the office of a Prince and lorde to serue those which be vnder them, in gouerning of them carefully, and in prouiding for their wealth and peace.

Moreouer the Greeke wordes that Christe vseth in all these places, as κατακυριευουσιν, κατεξουσιαζουσιν, doe signifie to rule wyth oppression, and to rule as a man liste.

Furthermore Christe dothe not say, that no man shal be great among them or beare rule, but he sayth: *Quicunque voluerit inter vos magnus fieri. &c.* He that desireth to be great among you. &c.

To conclude, it is manyfest that in Matthewe and Mark, he reproueth the ambition of the sonnes of Zebedie, who ambitiously desired the one to sitte on his right hande, the other on his lefte. And in Luke the Ambition of the rest of the Apostles, who contended among them selues which of them should be greatest.

So that it is playne, that these places suppresse ambition and desire of rule, in all kinde of men: and not superioritie, not magistracie, not iurisdiction in any kinde of persons.

Touching

Rabbi, maister.

The place of Math. 23. expounded.

Touching the place in the. 23. of Math. where Christ sayd vnto his disciples, Be not you called *Rabbi*, call no man father, be not called maisters. Who is so ignorant, to thinke that Christ forbiddeth by these wordes one Christen man to call another, lorde, maister, father? shall not children call their parentes father? shall not scholers call their teacher, maister? And shall not seruauntes call him maister, vnder whose gouernement they are? Is it not lawfull for one to call an other maister, doctour, father, lorde. &c? Paule (notwithstanding these wordes of Christ) 1. Cor. 4. calleth himselfe their father: and 1. Ti. 2. he calleth himselfe the doctour of the Gentiles. Wherfore it is manifest that these names be not here prohibited, much lesse the offices: but onely the pharisaicall, ambitious, and arrogant affection of superiorite: As it is also manifest by this that foloweth: VVho soeuer exalteth himselfe. &c. And surely as Christe condemneth here the ambitious affection of such as ambitiously desire these names of superiorite, so doth he in like manner condemne those who be so puffed vp with pride and arrogancie, that they contemne & disdaine to call men in authoritie by the titles of their offices: For pride, contempte and arrogancie, is, as well in refusing to giue honour and reuerence, as it is in ambitiously desiring the same.

But the chiefe purpose of Christe in this place is, to teache vs not so to depende vpon men, as though it were not lawfull to breake their decrees, or to decline from their auctorite: For there is one onely Father, Lord, and maister, to whom we are so bounde, that by no meanes we may decline at any time from his preceptes.

These places therfore may be aptly alledged against the pride, tyrannie, and ambition of the Bishop of Rome, which seketh tyrannically to rule, and not to profite: But it maketh nothing at all against the lawfull authoritie of any other in any state or condition of men.

How aptly that place of the. 24. of Mathew, But if the euill

euill ſeruaunt ſhall ſay in his heart.&c. is alleaged, let all men iudge. I thinke it forbiddeth not to punithe ſuche as breake gods lawes. But Lorde howe theſe are beaten, whiche doe as they lyſte, ſay what they liſte, and that with reioycing thereto: if they be no otherwiſe beaten than hitherto they haue bene, they will not only with Schiſmes and factions teare in ſunder this Church of England, but in time ouerthrowe the wholeſtate of the common wealth.

Superfluous allegations.

Lacke of diſcipline.

To proue that either we muſte haue a righte miniſterie of God, and a right gouernment of his Churche, according to the Scripture ſette vp.&c. or elſe there can be no righte religion.&c. is alleaged the ninth of Matth. the fourth to the Epheſians, and the eightenth of Mathew. In the ninth of Mathewe the place they alleage is this, Surely the harueſt is great, but the labourers are fewe: vvherefore.&c. In the fourthe to the Epheſians, He therfore gaue ſome to be Apoſtles.&c. In the eightenth of Mathewe, If thy brother treſpas againſt thee.&c. The firſte place declareth that Miniſters of the word are neceſſarie in Chriſtes Church. The ſeconde, that there is diuers kindes of degrées of them. And the third ſheweth an order of correcting ſecrete ſinnes, and priuate offences, and medleth not with thoſe that be open & knowne to other. Nowe therefore conſider to what purpoſe thoſe places be noted in the margent, and howe little they proue that which is concluded.

As for all the reſt of the places of the Scripture that followeth noted in the margent of this preface, I knowe not to what purpoſe they be alleaged, but only for vaineglorie to bleare the eyes of the ignorant people, and to make them beleeue that all that whiche is written in this booke, is nothing elſe, but Scripture it ſelfe. They haue delte verie ſubtilly, to quote the places onely, and not to ſette them downe in plaine wordes, for by this meanes they thinke that of the moſt part it ſhall neuer be vnderſtanded, howe vnaptly, and to what ſmall purpoſe they be alleaged.

Subtilty in quoting places only.

This name Puritane is very aptely giuen to theſe men, not bycauſe they be pure no moze than were the Herctiks called *Cathari*, (that is, Puritanes) but bycauſe they thinke themſelues to be *mundiores ceteris*, moze pure than others, as *Cathari* dyd, and ſeperate themſelues from all o-ther Churches and congregations as ſpotted and defyled. Bicauſe alſo they ſuppoſe the Churche whiche they haue deui-ſed, to be without all impuritie.

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An answere to *the Admonition.*

Admonition.

SEing that nothing in this mortall life is more diligently to bee sought for, and carefully to be looked vnto[a] than the restitution of true religion and reformation of Gods Churche: it shall be your partes (dearly beloued) in this present Parliament assembled, as muche as in you lyeth to promote the same, and to employe your whole labour and studie, not onely in abandoning all Popishe remnantes bothe in ceremonies and regiment, but also in bringing in and placing in Gods Churche those things onely, whiche the Lorde himselfe[b] in his worde commaundeth. Bycause it is not enough to take paynes in taking awaye euill,[c] but also to be occupied in placing good in the stead therof. Now because many mẽ se not al things, and the[d] worlde in this respecte is marueilously blinded, it hath beene thoughte good to proffer to your godly considerations a true platforme of a Churche reformed, to the ende that it beeing layde before your eyes, too beholde the greate vnlikenesse betweene it and this oure Englyshe Churche: you maye

a
2. Reg. 23.
2. Chro. 17.
2. Chro. 29.
30. 31.
Psal. 132. 2.
3. 4.
Math. 21. 12.
Iohan. 2. 15.

b
Deute. 4. 2.
Deute. 12. 32.

c
Psal. 37. 27.
Rom. 12. 9.

d
1. Cor. 2. 14.

learne eyther with perfecte e hatred to deteſt the one, and with ſingular loue to embrace, and carefull endeuour to plant the other: or elſe to bee with out excuſe before f the maieſtie of our God, who (for diſcharge of our cõſcience, and manifeſtation of his truth) hath by vs reuealed vnto you at this preſent, the ſinceritie & ſimplicitie of his Goſpell. Not that you ſhould either g wilfully withſtande, or vngratiouſly treade h the ſame vnder your feete, for God dothe not diſcloſe his will to any ſuch ende, but that you ſhould yet now at the length with all your maine and might, endeuour that Chriſte) whoſe i eaſie yoke and lighte burthen we haue of long time caſt of from vs) might rule and reigne in his Churche by the ſcepter of his worde onely.

e Pſal.31.6. Pſal.139.22.
f Iohan.15.21.
g 1.Tim.3.8.
h Math.7.6.
i Math.11.31.

Aunſwere.

The ground of the Admonitiõ

I Will not aunſwere wordes, but matter, nor bare affirmations, or negatiõs, but reaſons: and therefore in as fewe wordes as I can, I wil comprehende many lines.

But before I enter into their reaſons, I think it not amiſſe to examine that aſſertion which is the chiefe and principall grounde (ſo farre as I can gather) of their Booke: that is, that thoſe things onely are to bee placed in the Churche, which the Lorde himſelfe in his worde commaundeth: as though they ſhoulde ſay, nothing is to be tollerated in the Church of Chriſt, touching eyther doctrine, order, ceremonies, diſcipline, or gouernmẽt, except it be expreſſed in the word of God. And therefore the moſt of

Argumẽts negatiuè à Scriptura.

their arguments in this boke be taken *ab authoritate negatiuè*, whiche by the rules of Logique proue nothing at all.

It is moſt true, that nothing ought to be tolerated in the Churche, as neceſſarie vnto ſaluation, or as an article of faith, excepte it be expreſſly conteyned in the woꝛd of God, oꝛ may manifeſtly thereof be gathered: and therefoꝛe we vtterly condemne and reiecte Tranſubſtantiation, the ſacrifice of the Maſſe, the authoꝛitie of the biſhop of Rome, woꝛſhipping of Images. &c.

Wherein the Scripture is ſufficient.

And in this caſe an argument taken *Ab authoritate Scripturæ negatiuè* is moſt ſtrong: As foꝛ example: It is not to be found in Scripture, that the Biſhop of Rome oughte to be the head of the Church, and therefoꝛe it is not neceſſarie to ſaluation, to beléeue that he ought to be the head of the Church. &c.

When an argumẽt a Scriptura negatiue is good.

It is alſo true, that nothing in ceremonies, oꝛder, diſcipline, oꝛ gouernement in the Churche is to be ſuffered, béing againſt the woꝛd of God: And therefoꝛe we reiect all ceremonies, wherein there is any opinion to ſaluation, woꝛſhipping of God, oꝛ merit: As créeping to the croſſe, holy bꝛead, holy water, holy candle. &c.

But, that no ceremonie, oꝛder, diſcipline, oꝛ kinde of gouernemente may be in the Church, excepte the ſame be expꝛeſſed in the woꝛd of God, is a great abſurditie, and bꝛéedeth many inconueniences.

What things the ſcripture hath not expreſſed, but left to the ordering of the Church.

The Scripture hath not pꝛeſcribed any place oꝛ tyme wherein oꝛ when the Lords Supper ſhould be celebꝛated, neyther yet in what manner. The Scripture hath not appointed what time oꝛ where the congregation ſhall méete foꝛ common pꝛayer, and foꝛ the hearing of the woꝛd of God, neither yet any diſcipline foꝛ the coꝛrecting of ſuch as ſhall contemne the ſame.

The ſcripture hath not appointed what day in the wéeke ſhuld be moſt méete foꝛ the Sabboth day, whether Saterday, which is the Iewes Sabboth, oꝛ the day now obſerued,

Things indifferent not expressed in the Scripture.

which was appointed by the Church.

The Scripture hath not determined what forme is to be vsed in Matrimonie, what wordes, what prayers, what exhortations.

The Scripture speaketh not one word of standing, sitting, or kneeling at the Communion, of meeting in Churches, fieldes, or houses, to heare the word of God: of preaching in Pulpets, Chaires, or otherwise: of baptizing in fontes, in basons, or riuers: openly or priuately, at home, or in the Church, euery day in the weeke, or on the Sabboth day only. And yet no mã (as I suppose) is so simple to think that the Churche hath no authoritie to take order in these matters. I pray you what mente Sainct Paule in the. 1. Corinth. 14. after he had prescribed certaine orders vnto them to be obserued in the Churche, thus generally to conclude? *Omnia decenter & ordine fiant*, Let al thinges be done decently and in order. Dothe he not there giue vnto them authoritie to make orders in the Church, so that all thinges be done in order and decently? The best interpreters do vnderstande this as a generall rule giuen vnto the Church to examine hir traditions and constitutions by: And therefore without all doubte their iudgemente is, that the Churche hath authoritie in externall things to make orders and appointe lawes, not expressed in the word of God, so that this rule of the Apostle be obserued.

Nowe if either godly Councels or auncient fathers were anything at all regarded of these men (as they be not, such is their arogãcy) this cõtrouersie might son be decided.

For the most auncient fathers and best learned, as Iustinus Martyr, Irenæus, Tertullian, Cyprian and other, do expressely declare, that euẽ frõ the Apostles time, the Church hath alwayes had authoritie in suche matters, and hathe obserued diuers orders and ceremonies not once mentioned in the word of God.

Tertulian *Li. De virginibus velandis*, saith thus: *Regula quidem*

Aunciente Fathers, of things indifferent.

quidem fidei vna omnino est, & irrefirmabilis, credendi scilicet in vnicum deum omnipotentem, mundi conditorem, & filium eius Iesum Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertio die resuscitatum à mortuis, receptum in cœlis, sedentem nunc ad dexteram patris, venturum iudicare viuos & mortuos, per carnis resurrectionem. Hac lege fidei manente, cætera iam disciplinæ & cõuersationis admittunt nouitatem correctionis, operante scilicet & proficiente vsq; in finem gratia dei.

The rule of faith is one, immouable and not to be reformed, that is, to beleeue in one God almightie, creator of the world and in his sonne Iesus Christ borne of the virgin Mary, crucified vnder Pontius Pilate, the third day risen againe frõ the dead, ascended into Heauen, sitting on the right hand of the father, shall come to iudge the quicke and the dead, euen by the resurrection of the flesh. This lawe of faith remaining, other things that perteine to discipline and conuersation, admitte alteration and correction, the grace of God vvorking and encreasing euen to the end.

What notable learned father Augustine **hath diuers sayings touching this matter worthy to be noted. In his Epistle** *ad Casulanum.* 86. **he saith thus:** *In his rebus de quibus nihil certi statuit scriptura diuina, mos populi Dei, vel instituta maiorum, pro lege tenenda sunt.* In those things vvherin the holy Scripture hathe determined no certaintie, the custome of the people of God and the traditions or decrees of our forefathers, are to be holden for a lawe. **Wherby it is manifest, that those things may be reteined in the Church, which are not expressed in the Scripture. In the same Epistle he reporteth the answere that** Ambrose **made vnto him, beeing demanded whether it were lawfull to fast on the Sabboth day, or not to fast, seeing that amõg the Churches there was some diuersitie in this point.** *Quando hic sum* (saith he) *nõ ieiuno Sabbato, quãdo Romæ sum, ieiuno Sabbato: & ad quacunq; ecclesiam veneritis, eius morẽ seruate si pati scandalum nõ vultis aut facere.* VVhẽ I am here, I fast not on the Sabboth, vvhen I

Augustine.

am

Aunciente Fathers, of things indifferent.

am at Rome I do fast on the Sabboth: and to what Church soeuer you come, keepe the custome thereof, if you will neither suffer offence nor giue offence. **The whole Epistle is worthy of reading.**

That which he writeth in his Epistle *Ad Ianuarium.* 118. **is a most playne declaration of his Iudgement in this matter:** *Illa autem quæ non scripta sed tradita custodimus, quæ quidem toto terrarum orbe obseruantur, dantur intelligi, vel ab ipsis Apostolis, vel plenarijs consilijs, quorum est in ecclesia saluberrima authoritas, commendata atque statuta retineri, sicuti quod Domini passio & resurrectio, & ascentio in cœlum, & aduentus de cœlo Spiritus sancti anniuersaria solennitate celebrantur, & si quid aliud tale occurrerit, quod seruatur ab vniuersa quacunque se diffundit ecclesia,* Those thinges which be not written, but kept by tradition, which are obserued thorough the whole worlde, are to be vnderstanded either to be deliuered vnto vs from the Apostles themselues, or else decreed by general Counsels, whose authoritie is great in the Church, as that we yearely with solemnitie celebrate, the passion of the Lord and his resurrection, his assention into heauen, and the comming of the holy Ghost, and if there be any other thing that is obserued of the whole Churche.

And againe, *Quod neque contra fidem neque contra bonos mores iniungitur, indifferenter est habendum, & pro eorum inter quos viuitur societate seruandum est,* That which is enioyned, being neither against faith nor good manners, is to be counted indifferente, and to be obserued as the societie of those with whome we liue requireth.

In the same epistle answering this question (whether vpon the Thursday before Easter, the Lords Supper should be celebrated in the morning, or at night, because Christ did institute this sacrament, and deliuer the same to his disciples after Supper) he giueth these three rules worthy to be noted, the first is this, If the holy Scripture prescribe any thing to be done, there is no doubte but that must be obserued, as

it is

Auncient fathers.

it is there prescribed. The second is this, That if any thing be vniuersally obserued of the vvhole Church (not repugnant to the Scriptures) (for so he meaneth) not to keepe that, or to reason of that is madnesse. The third, If it be not vniuersally obserued, but diuersly in diuers Churches: *Faciat quisq; quod in ea ecclesia in quam venit inuenerit:* Let euery man do as he findeth in that Churche into the vvhich he commeth: *modo non sit contra fidem aut contra mores.* So that it be not against fayth or good maners. For so he addeth.

In the same Epistle agayne he sayth, That the Lord hath not in Scripture declared in vvhat order and maner his Supper should be celebrated, but left that to his Disciples. And in his hundred and nintenth *Ad Ianuarium:* In those things (sayth he) that be diuersly obserued in diuers places, this rule as most profitable is to be kept, that those things vvhich be not agaynst fayth, neither good manners, and make something to exhorte vnto a better life, vvhersoeuer they are instituted, vve ought not onely not to disallovve them, but to prayse them, and to followe them. By all these places of this learned father it is euident, that it hath bene receiued from time to time as a certayne trouth, that the church of Christ hath authoritie to ordeine and constitute as shall be necessarie in those things before of me rehearsed.

For a further proofe hereof, I coulde alledge, that auncient and learned father Iustinus Martyr in his seconde Apologie *pro Christianis*, and in his booke of questions. Tertullian in his booke *De corona militis*. Basile also in his 63. Epistle written to the mynisters in *Neocesarea*. Eusebius lib. 5. Ecclesiasti. histor. cap. 25. & 26. and diuers other, but I omit them for breuitie sake. Neither do I alledge these learned Fathers, bicause I thinke their authoritie any thing at all preuayleth with the authors of the Libell, but for the wise, discrete, humble and learned, whose humilitie and wisdome will not suffer them to despise the iudgementes of so learned and godly fathers.

Iustinus Martyr. Basil Epist. 63. ad. &c.

Caluine ca. 13. Sect 31. 32.

But I truſt maiſter Caluines iudgement will wey ſomething with them, who in his Inſtitutions *Cap. 13. Sect. 31. & 32.* ſpeaking of Traditions, ſayth on this ſorte:

Bicauſe the Lorde hathe bothe faythfully and playnely comprehēded and declared in the holy Scriptures, the whole ſumme of true righteouſneſſe, and all the partes of the true worshipping of hym, and what ſoeuer is neceſſarie vnto ſaluation, therfore in thoſe things he is onely to be hearde as a maiſter or teacher: But bicauſe in externall diſcipline and ceremonies, he woulde not particularly preſcribe what we ought to folow, bicauſe he foreſaw that this depended vpon the ſtate and condition of the time, neither dyd iudge one forme or maner to be agreable to al ages: here we muſt haue reſpect to thoſe generall rules which he gaue, that according to them might be examined ſuche things as the neceſsitie of the Church requireth to be commaunded for order and decencie. Fynally, bicauſe in theſe thinges he hathe expreſſed nothing, (for that they are neither neceſſarie to ſaluation, and may be diuerſly applied to the edifying of the Church, according to the maner and cuſtome of euery countrey and age,) Therefore as the commoditie of the Church requireth, and as ſhall be thought conuenient, bothe the olde may be abrogated, and newe appoynted. I graunt that we muſte not rashely, nor often, nor for euery lighte cauſe make innouations. But what hurteth, and what edifieth, Charitie will beſt iudge, which if we will ſuffer to be the moderatrix, all ſhal be ſafe and well. Nowe it is the office of Chriſtian people with a free conſcience, without Superſtition, with a godly minde, and ready and willing to obeye, to obſerue thoſe thinges vvhiche are appoynted according to this rule, not to contemne them, nor negligently to omitte them, ſo farre off ought they to be from breaking them openly through dyſdayne and contumacie.

But thou wilte ſay, vvhat libertie of conſcience can there be in ſo preciſe and ſtreyghte obſeruing of them? Truely the

Caluine ca. 13. Sect 31. 32.

the libertie of conſcience may vvell ſtande vvith it, yf vve ſhall conſider that theſe lawes and decrees to the vvhich vve are bounde, be not perpetuall, or ſuche as are not to be abrogated: but onely externall rudimentes of mans infirmityes: wherof notwithſtanding vve all ſtande not in neede, yet vve all vſe them, bycauſe one of vs is mutually bounde to an other, to nourishe loue and charitie among our ſelues. This vve may learne in the examples vſed before. VVhat? dothe religion conſiſt in a vvomans vayle, that by no meanes she may goe abroade bare headed? Or is the commaundement touching hir ſilence, ſuche as it may not be broken without wickedneſſe? or is there any myſterie in kneeling, or in burying the dead, that may not be omitted without greate offence? no truely. For if ſuche haſt be required of a woman to helpe hir neighbour, that she can haue no leyſure to couer hir head, she doth not offende, thoughe she runne out bare headed. And there is a time and place, when and where it is as meete for hir to ſpeake, as it is elſewhere to hold hir peace. Him alſo to pray ſtanding, which beeing letted with ſome diſeaſe, can not kneele, there is nothing forbiddeth. To be short, it is better in time to bury the dead, than to tarrye for a winding sheete, or ſome to carry him, vntil he ſtinke aboue the grounde. But there is ſomewhat euen in thoſe thinges vvhiche the cuſtome of Religion, lawes, and decrees, humanitie it ſelfe, and the rule of modeſtie vvilleth vs to doe, and to take heede of, vvherein, if vve ſhall through ignorаunce and forgetfulneſſe offende, there is no ſinne committed: But if thorough contempt or contumacie, it is to be reproued. In lyke maner it ſkilleth not vvhat dayes be appoynted, vvhat houres, vvhat maner of places touching the buylding, vvhat Pſalmes are to bee ſong this daye or that daye: And yet there muſte certayne dayes be appointed, and certayne houres, and a place meete to receiue all, if vve haue any reſpect to keepe vnitie and peace. For vvhat confuſion vvere it, and of hovve great contentions and braulings the

seede and cause, if euery man as he listeth, mighte alter and chaunge those thinges vvhiche pertayne to the common state: Seeing that it vvoulde neuer be brought to passe, that one thing coulde please all men, if suche matters vvere leste indifferente, and committed to euery mans arbitremente: novv if any man repine or grudge, and vvill heere seeme vviser than it behoueth him, let him consider by vvhat reason he can excuse his vvayvvardnesse to the Lorde. Notvvithstanding that saying of Saint Paule muste satisfie vs: VVe haue no custome to contende, neither the Churches of God. Thus farre Caluine.

1. Corinth. 11.

In which vvordes we haue these things to consider. Fyrst, that God hath in Scripture fully and playnly comprehended all those things that be necessarie to saluation.

Secondly, that in Ceremonies and externall disciplines, he hath not in Scripture particularly determined any thing, but lefte the same to his Churche, to make or abrogate, to alter or continue, to adde or take away, as shall be thought from time to time most conuenient for the present state of the Churche, so that nothing be done agaynst that generall rule of Saint Paule. 1. Cor. 14. Let all thinges be done decently, and in order.

Thirdly, that it is the duetie of a Christian man, without superstition willingly to obey suche constitutions, not to contemne them, not to neglect them, much lesse stubbornly and arrogantly to breake them.

Fourthly, that the obseruing of them taketh not lybertie from the conscience, bicause they be not made to be perpetual and inuiolable, but to be altred, as time, occasion, and necessitie requireth.

Fifthly, that all ought to obey suche ordinances, for charitie sake, though all stande not in neede of them.

Sixthly, that if a man do violate them by ignorance or forgetfulnesse, he dothe not offende: if by contempt or stubbornesse, he doth greatly offende.

Seuenthly,

Collecti-
ons out of
Caluine.

Seuenthly, that confusion (which is to suffer euery man to doe what he liste) is the seede of contention and brauling.

Last of all, that the true Ministers of God be not contentious, neither yet the Churches of God.

These things (among other) I thought good to note out of maister Caluines **wordes, which if they were diligently considered, such contentions might sone be ended.**

The same Maister Caluine **writing vpon these wordes.** 1. **Cor.** 11. *Quemadmodum tradidi vobis institutu tenetis,* **saith on this sorte:** I doe not denie but that there were some traditions of the Apostles not written, but I doe not graunte them to haue bene taken as partes of doctrine, or necessarye vnto saluation. What then? euen such as did pertaine to order and pollicye. For we know that euerie Church hath libertie, to ordeine and appoynt such a forme of gouernement, as is apt and profitable for it: bicause the Lord therein hath prescribed no certeintie. So Paule the firste founder of the Church of Corinth did also frame it with honest and godly institutions, that all things might there be done decently & in order. **And againe expounding these wordes in the latter ende of that chapter,** *Cætera cùm venero disponam,* **he writeth thus.** But let suche toyes passe, seeing that it is certaine, that Paule speaketh but of externall comlynesse, the which as it is put in the libertie of the Church, so is it to be appoynted according to the times, places, and persons. **To conclude, the same** Caluine **writing vpon these wordes** 1. **Cor.** 14. *Omnia decenter & ordine fiant,* **he saith:** Hereof we gather a perpetuall doctrine to what ende the pollicie of the Church must be directed. The Lord hath therefore leste externall rytes to our libertie or discretiõ, that we should not thinke the worship of him to consiste therin. Peter Martyr **likewise vpon** 1. **Cor.** 1. **writeth thus.** There be three kindes of traditions: some are expressed in the Scriptures: and in this kind of traditions, all men ought to cõmunicate among theselues: other there be plaine repugnant to the worde of God: and al such

Peter Martyr.

are to be reiected, by vvhat authoritie soeuer they be obtruded: &c. there be other some traditions vvhich vve maye call nevvters: bicause they be neither cõtrary to the vvord of god, nor yet necessarily ioyned to the same, in vvhich vve muste obey the Church, these three cautions being obserued: first, that they be not obtruded as vvorship of God or peculiar holinesse, but as perteining to order, and the ciuill comoditie of the Church, & to comlynesse in diuine actions: for all things be sufficiently cõteined in scripture that perteine to the vvorshipping of God & holines. Secondly, that they be not coũpted so necessary, but that they may be altered if time require: Let the Church kepe hir interest & authoritie in these indifferent things, to appoint vvhat shall be thought moste meete to edifying: Last of all, that the people of God be not burdened vvith to great a multitude of them. **Wherby it is plaine that the Church of God hath authoritie to appoint rites not expressed in the word of God, these three cautions obserued.**

Beza. Beza **in his boke called** *Confessio Christianæ fidei*, Cap. 5. **saith,** That one cause of counsels and synodes vvas, to make rules of ecclesiasticall discipline, and to appoint the gouernement of the Church according to the diuersitie of time, place, and persons. For it is necessarye that in the house of God, all things should be done in order: of the vvhich order there is one generall reason in the vvord of god. 1. cor. 14. but not one and the same forme, agreing to all circumstances. **And againe in the same chapter he saith:** The rules or cannons (**of rytes and orders in the Church**) haue respect to comlynesse in externall things, and therefore they be neither generall for the most part, nor perpetuall: for that vvhich is profitable to edifying in some place, in other some places vvould rather hurte: and moreouer, the diuerse respectes of the time are such, that, that same thing vvhich for good considerations vvas ordeined, must of necessitie sometime be abrogated: vvherof it comes to passe, that there is not only so great varietie in the old cannons, but contrarietie also. **Againe in the same chapter:** VVe must

muſt not alvvayes loke vvhat the Apoſtles did *in politia eccleſiaſtica*, in the gouernement of the Churche, ſeeing there be moſt diuerſe circumſtaunces, and therefore *abſq; πακροζηλία*, vvithout prepoſterous zeale, all things can not in all places and times be reduced to one and the ſame forme. &c.

Zuinglius **in his boke** *De baptiſmo*, **doth in plaine vvoꝛds determine this matter:** There be many things of this ſorte (**ſaith he**) vvhereof notvvithſtanding there is no expreſſe and manifeſt vvord of God, yet are they not repugnāt to his vvill, but rather agree vvith the ſame: ſuche is this, that vve make vvemen pertakers of the Lords ſupper, vvhē as vve read not that any vvomā vvas preſent in that ſupper vvhich Chriſt did inſtitute: I vvold not haue any faithfull mā offended vvith this my ſaying, for I doe not condemne vvemē, but I am cōpelled to vſe this example, throughe the importunitie of thoſe, that denie the baptiſme of infants. For thus they reaſon: vve read not that infantes vvere baptiſed of Chriſt, therfore it is vvicked to baptize infantes: If this be a good argument, thē may vve alſo reaſō thus, Chriſt vvhē he celebrated his ſupper vvith his diſciples, had no vvemē there preſent, *Ergo* vvemē muſt be ſecluded frō the Lords table: the vvhich how wicked & hovv vngodly a thing it is, there is none that doth not vnderſtand: & there be many other things of this ſort: But here I knovve they vvill quarrell & call heauen and earthe againſte me and ſaye vnto me, this vvas thy onely and ſtrongeſt buckler, by this inſtrument as a moſt ſure helpe thou haſt hitherto defended thy ſelfe againſt the munitions and fortreſſes of the Papiſts, for thou ſaideſt that they vvere of no force or authoritie, bicauſe they could not be proued & defended by any teſtimonies of the vvord of god: hovv dareſt thou therfore novv (as vnmindfull hereof) ſay that many things are not conteyned in Scriptures, vvhiche notvvithſtandyng are not repugnānt to God and his vvill? VVhere is that thy ſtrong armye? vvhere is that thy sharpe axe, vvhervvith thou haſte cut in ſunder all *Fabers* knots, oftentimes repeating this one thing:

Zuinglius.

Fruſtra

Fruſtra me colunt decentes doctrinas hominum. Ma.15. Eſa.29. But I pray you heare my anſvvere: vvhatſoeuer I then ſpake, the ſame doe I ſpeake nowe, neyther vvill I euer ſo long as I lyue, ceaſe to ſpeake them, neither ſhall you finde me by anye argumentes to ſpeake contrary things, if you vnderſtande me truely, and vvill heare a truth: marke therefore diligently the meaning of theſe things vvhiche I haue ſpoken: for I ſpeake not as you faine me to ſpeake. I ſpeake this onely of external and indifferent things, vvhereof there be manye, vvhiche are neither commaunded, nor forbidden by any expreſſe vvorde of God, and yet vve maye vſe them vvithout all impietie and diſobedience. But vve ſhall better vnderſtand the matter by an example: The ſupper of the Lorde vvhiche other call a Thankeſgiuing, if thou loke vpon the vvord of God, and the firſt inſtitution thereof, it hath no other name than the name of a Memoriall, neither can any other name be applyed vnto it, oute of the holye ſcriptures, howſoeuer the vvhole multitude of Papiſtes ſtorme and rage.

This is an externall thing and elementall, but not indifferent: ſo that to conuert this action into a Sacrifice, and to take it *pro hoſtia*, is vvicked and vnlavvfull, as the worde of God declareth, and eſpeciallye Paule in the Epiſtle to the Hebrevves. &c.

Theſe vvordes be plaine that the Scripture conteyneth all things neceſſarye to ſaluation, and not all externall and indifferente things which notwithſtanding maye be well vſed.

And in the ſame booke he addeth: Yet Chriſtian reader thou muſt take heede, leaſt being deceiued by occaſiō of this peſtilent contention and diſcorde, thou doſt ſuffer thy ſelfe againe to be invvrapped vvith the errours of the papiſts: for they ſaye that many things neceſſary vnto ſaluation are not contained in the ſcriptures, but aftervvardes ſet forthe by the holy fathers, Biſhops, and Popes. For this that vve ſpeake of, is not neceſſary vnto ſaluatiō, but it is externall, of the vvhich kinde

kind many things may be found omitted in the ſcriptures: for Chriſt did many miracles vvhich vvere vnpoſſible to be conteined in the Scriptures Iohn.21. And yet vve may ſay they vvere done, though the Scriptures do not expreſſe them. But concerning doctrines of faith and thoſe things vvhich do informe our faith and the invvarde man, vve muſt alvvayes vſe this as a preſente medicine: that vvhiche God hath not commanded vs to beleeue, that is not neceſſary to ſaluation to be beleeued: God hath not commanded or apointed this vvorship, and therefore it cānot pleaſe and be accepted vnto him: But there is a farre other reaſon in ceremonies: for vve cannot ſay theſe ceremonies are not mentioned in Scriptures, therefore they vvere not vſed. &c. But here may euery man ſee the ſubtiltie of contentious Sathan, vvho thorough theſe bravvlings for externall things, doth open vvide vvindovves to the purpoſes of the papiſtes. In ſuche thinges the rule of Paule ought to be followed, 1. Cor. 14. VVhere he ſpeaking of the vſe of tongs, ſaith on this ſorte: Let al things be done decently and in order. Likevviſe vvriting to the Philippians ca. 3. he ſaith, if any man thinke othervviſe, God vvill alſo reueale the ſame vnto you, neuertheleſſe in that whervnto vve are come, let vs proceede by one rule, that vve may minde one thing or agree among our ſelues. In the vvhich place Paule diſputeth of nothing elſe, than of externall ceremonies and rites (for thoſe things that informe the ſoule and the invvard mā, may not be othervviſe vſed than the Lorde hath appointed) the vſe and adminiſtration vvhereof he ſaith is in our vvill and povver, ſo that vve do nothing repugnante to the commandemente of God, neither trouble the publique peace (vvhereof vve oughte to haue eſpeciall regard) for externall things. Hitherto Zvvinglius.

Of the ſame indgemente in this matter is maſter Bucer, as it appeareth in his Epiſtle to maſter Alaſco: Theſe be his vvords: If you vvil not admit ſuch libertie and vſe of veſture to this pure and holy Church, bycauſe they haue no cō-

Bucer.

mandement of the Lord, nor example of it: I do not ſee hovv you can graunte to any Churche, that it may celebrate the Lords Supper in the morning, and in an open Churche, eſpecially conſecrated to the Lorde: that the Sacramente may be diſtributed to men kneeling or ſtanding, yea, to vvomen aſvvel as to men. For vve haue receyued of theſe things neither commaundement of the Lorde, nor any example, yea, rather the Lord gaue a contrary example. For in the euening, and in a priuate houſe he did make his Supper, and diſtributed the Sacramentes, and that to men only, and ſitting at the table. *Hec Bucerus.*

But to ende this matter, is it not as lawfull for a godly Prince, with the aduiſe and conſente of Godly and learned Biſhops, and other of the wyſeſt, to make orders in the Church, and lawes Eccleſiaſticall, as it is for euery priuate man to vſe what manner and forme of ſeruice he liſt, and other order and diſcipline in his owne pariſhe, whiche theſe men ſeeke and ſtriue to do?

An

An examination of the places of Scripture alleaged in this portion of the Admonition.

TO proue that nothing in this mortall life is more diligently to be sought for, and carefully to be loked vnto, than the restitution of true religion and reformation of Goddes Churche, there is noted. 2. Reg. 23. 2. Chron. 17. 2. Chron. 29. 30. 31. Psalme. 132. Matth. 21. Iohn. 2. In the firste place it is declared howe Iosiah after he had founde the booke of the Lawe, reformed the Churche. In the seconde place Iehosaphat toke away the high places and groues out of Iuda. &c. In the. 29. 30. 31. of the. 2. Chron. is described the doings of Ezechias, in repayring the Temple and reforming Religion. &c. In the. 132. Psalme it is declared with what care Dauid wente about to builde the Temple of God after that he was once established in hys kingdome. In the. 21. of Matth. Iesus wente into the temple, and caste out all them that solde and boughte in the temple. &c. the like he did in the seconde of Iohn. All this is confessed to be true, and no man denieth it. And I pray God make vs thankefull for the Queenes Maiestie, who hathe not bene slacke in thys pointe, but hathe lyke a vertuous, religious, and Godly Prince, in the very entring into hir reigne, notwithstanding the multitude of hir aduersaries bothe at home and abroade, abolished all superstition, and restored the simplicitie of the Gospell. But these men alleage these places to the discredite of thys reformation, and of the whole gouernement of this church. Howe aptly and howe truely, let Godly, wise, and learned men iudge.

TO proue that these things only are to be placed in gods Churche, which God him selfe in his worde commaundeth, is noted the fourth and the twelfth of Deute. Ye shall put

nothing to the vvord that I commaund you, neither shal you take any thing therfrom. &c. And in the other place: VVhatsoeuer I co mmaund you, take heede you do it, thou shalt put nothing thereto, nor take ought therefrom. God in the olde lawe to his people, prescribed perfecte and absolute lawes, not only morall and iudiciall, but ceremoniall also: neither was there the least thing to be done in the Church omitted in the lawe. And therefore for them at that time, and during that state, it was not lawfull to adde any thing, nor to take any thing awaye, no not in Ceremonies or other ciuill lawes: nowe in the tyme of the Gospell God hathe lefte vnto his Churche expressed in his worde, a perfecte rule of faythe, and manners, and sufficiente to salvation, and cursed is he that shall adde any thing to it, or take any thing from it in that behalfe, for therein it is perfecte and absolute. But as he hath lefte the Judiciall lawe to the discretion of the Magistrate, to adde therevnto, or take therefrom, or alter and change the same, so that no lawe be made againste the rule of faithe and good manners expressed in the worde of God: so hathe he lefte authoritie vnto his Church to make lawes, and appointe orders and Ceremonies, as shall from tyme to tyme be thoughte most expediente and profitable for the same: so that nothing be done contrarie to hys worde, or repugnante to the same. And this authoritie hath the Church vsed euen from the Apostles time, as it is manifest both by the Scriptures, Act. 6. Act. 15. 1. Cor. 11. and other Ecclesiasticall stories and aunciente fathers, as is before by me proued.

The places in the. 4. and. 12 Chapter of Deute. expoũded.

But to come to the wordes of Deute. themselues, what is it to adde to the worde of God, or to take from it: truely to thinke otherwise, or teache otherwise of God than he hath in his word reuealed: those take from the worde that beleeue lesse than in the worde is expressed: those adde to the word, first, which teach or decree any thig either in matters of faith or ceremonies, cõtrary to the worde. Secondly, those

those that make any thing necessarie vnto saluation, not conteyned in the worde. Thirdly, suche as make any religion, or opinion of merite in any thing that they themselues haue inuented besides the worde of God. Laste of all, they adde to the worde, whiche forbid that for a thing of it selfe vnlawfull, whiche Gods worde dothe not forbid, and make that sinne, whiche Gods worde doth not make sinne.

Zuinglius in his boke *De baptismo* speaking of the weake reasons that the Anabaptistes vse against the baptizing of Infants, sayth thus: I can not keepe secrete their lyes, and other things vvhich maye be hurtfull to Christian people: as that argument vvhich they take out of the fourth & twelueth chapters of Deuteronomie. Thou shalte adde nothing to my vvorde nor take any thing therefrom: But God hath no vvhere commaunded that infants shoulde be baptised, *Ergo* infants are not to be baptised: To this foolish argument I aunsvvere after tvvo sortes: Firste, I aske of them vvhether God any vvhere in the Scriptures hath forbidden infantes to be baptised: they muste vvhether they vvill or no confesse, that it is no vvhere forbidden, except therefore they can shevve certeine places of the Scripture vvhiche forbiddeth infants to be baptised: it is certein that they adde that vnto the Scriptures of their ovvn, vvhich is no vvhere cõteined in them. My other answere is this: it is not sufficient in those things vvhich you saye to be vnlavvfull, oftentimes to repeate this, *Nihil addes verbo meo. &c.* But if you vvil proue any thing to be sinne, you must bring forth a manifest lavve and prohibition out of the vvord of God. For as Paule saith, Rom. 4. VVhere there is no lavve, there is no transgression.

Such therfore as truely and sincerely embrace the word of God, and admit nothing contrarie vnto it, if in gouernement and ceremonies without any wicked or superstitious opinion, they appoynte or retaine suche as they knowe not to be against the worde of God, and profitable for the present state of the Church, can not truely be saide to adde any

thing to the worde of God, or take any thing from it, though the same be not expressed in the worde.

The other places noted in this margent, as Psalme. 37. Rom. 12. 1. Cor. 2. and the rest, are not alleaged to proue any thing in controuersie, but onely without iudgement placed in the margente to make a shewe: howe aptely they be applied I leaue to the consideration of the diligent Reader.

This one thing I can not but maruell at, that these fellowes so please themselues in the platforme of their Church, and attribute so much therevnto, that they exhorte, nay rather charge the Courte of Parliament, with perfecte hatred to detest the present state of the Church, and with singuler loue to embrace that which they prescribe in this booke: and to moue them rather to this perfect hatred of vs, and singuler loue of themselues, they vse the authoritie of the. 31. and 139. Psalme. In the one Dauid saythe, that he hath hated them that giue themselues to deceiptfull vanities, because he trusteth in the Lorde. In the other, speaking of the contemners of God, of wicked and bloudy men, and of suche as blaspheme God, and be his enimies, he saythe, I hate them with an vnfained hatred. &c.

Marke this spirite.

As though all suche as like or allowe of the present state of the Churche of this Realme of Englande, gaue themselues to deceptfull vanities, were contemners of God, wicked and bloudy men, blasphemers of God, and his enimies. I will not aggrauate this blasphemie of theirs: lette Prince, nobles, and all other louers of God and his worde consider diligently this spirite, and in time preuent the burning malice of the same: no Turke, no Iewe, no Papiste, coulde possibly haue spoken more spitefully of this Churche and state: but such is the spirite of arrogancie. To the like effecte they alleage the. 15. of Iohn. 1. Tim. 3. Math. 7. and 11. as though they onely had the worde of God, and were of the Churche, and we contemners and reiecters of the same. O where is humilitie? Truely if these men be not by discipline

pline brideled, they will worke more harme to this church, than euer the Papist did.

Admonition.

Maye it therfore please your wisdomes to vnderstande, wee in Englande are so farre of, from hauing a Churche rightly reformed, according to the prescripte of Gods worde, that as yet wee are not scarce come to the outwarde face of the same. For to speake of that wherein all consent, & where vpon all writers accorde. The outwarde markes whereby a true Christian Church is knowne, are preachiug of the worde purely, ministring of the sacramentes sincerely, and Ecclesiasticall discipline, whiche consisteth in admonition and correcting of faultes seuerely. Touching the fyrste, namely the ministerie of the worde, although it muste be confessed, that the substance of doctrine by many deliuered is sounde and good, yet heerein it fayleth, that neyther the ministers thereof are according to Gods worde proued, elected, called or ordeyned: nor the function in suche sorte so narrowly looked vnto, as of righte it ought, and is of necessitie required.

Answere.

The proposition that these libellers woulde proue is, that we in England are so far frō hauing a Church rightly reformed according to the prescript of Gods worde, that as yet we are not scarce come to the outward face of the same.

The proposition that these men woulde proue, & howe they proue it.

For

For proofe hereof they vse this argument: There be three outwarde markes whereby a true Christian Churche is knowne: preaching of the woorde purely, ministring of the Sacramentes sincerely, and Ecclesiasticall discipline, whiche consisteth in admonition and correction of faultes seuerely. But this Church of Englande (for so in effect they say) is voide of all these: *Ergo*, it hath not so much as the externall face of a Church. To proue that the woord of God is not preached truly, they reason on this sort: The Ministers of the woord are not according to Gods woord proued, elected, called or ordeined: nor the function in such sort so narrowly looked vnto, as of right it ought, and is of necessitie required: And therefore the woorde of God not truely preached. Here (thankes be to God) they alleage not one article of faith, or point of doctrine, nor one peece of any substaunce to be otherwise taughte and allowed of in this Churche (for not euery mans follie is to be ascribed to the whole Church) than by the prescript woorde of God may be iustified, neyther can they. Nowe howe this conclusion followeth (though the antecedent were true) let those iudge that be learned. The Ministers are not rightly proued and elected. &c. *Ergo*, the woorde of God is not truely preached. How wicked soeuer the man is, howsoeuer he intrude him selfe into the ministerie, yet may he preach the true woorde of God: for the truth of the doctrine doth not in any respecte depende vpon the goodnesse or euilnesse of the man: I pray you howe were you and some other of your adherents, called, elected. &c? But to come to the purpose: They woulde proue that the ministers of the woorde in this Churche of England, are not according to Gods woorde proued, elected, called, or ordeined.

All points of doctrine pure in this church.

An vnapt reasō

What force and pithe is in their argumentes, shall appeare in the seuerall answeres to euery one of them. This one thing I muste let you vnderstand, that these men seeke to deface this Church of England, by the selfe same grounds

that

that the Papistes doe: although by an other kinde of prowse. For what haue the Papists else to say, but that we haue no Ministers, bycause they be not rightly called, and so consequently, no worde, no sacraments, no discipline, no Church. And certainely if it were well examined, I beleeue it woulde fall out, that the authors of this booke haue conspired with the Papists to ouerthrowe (if they coulde) the state bothe of this Church and Realme, howsoeuer subtilly they seeme to detest Papistrie. But nowe to their reasons.

Extraordinarie election of Matthias.

Agreing with Papists.

The first is this. For whereas in the olde Church a triall was had[l] both of their abilitie to instruct, and of their godly conuersation also: nowe by the letters commendatorie of some one man, noble or other, tag and rag, learned and vnlearned, of the baleft[m] sort of ỳ people (to the slaunder of the Gospel in the[n] mouthes of the aduersaries) are freely receyued.

l Acts. 1. 12. Acts. 6. 3. 1. Tim. 3. 2. 7. 8. Tit. 1. 6.
m 1. Reg. 12. 31.
n Rom. 2. 14.

It is true that in the olde Churche tryall was had of their abilitie to instructe, and of their godly conuersation: But the place in the margent alleaged out of the fyrste Chapter of the Actes of the Apostles maketh nothing for that purpose: beeing therein no mention at all of any tryall made either of learning or maners, but onely of presenting two, and of praying and casting of lottes: And Master Caluine in his Institutions saythe playnly, that out of this place of the Actes and example, there can be no certaine rule gathered of electing and chosing Ministers, for as that ministerie was extraordinarie, so was the calling also. Reade master Caluine and you shall sone see howe little this place, so ofte in this margent quoted, maketh for that purpose for the whiche it is quoted. In the sixte of the Actes, mention is made of Deacons onely, whome you will not allowe to bee

Letters cõmendatorie of vvise men.

Ministers of the worde, and therefore this place serueth not your turne, neyther is there any thing spoken of any tryall, but onely they are willed to loke out among them, seauen men of honeste reporte, and full of the Holy Ghoste and wisedome, to bee appoynted Deacons. The rule of Sainct Paule in the. 1. Timoth. 3. and Tit. 1. is to be followed. And the Booke of ordering Ministers and Deacons, sette forthe and allowed by this Churche of Englande requireth, that who soeuer is to bee admitted into any order of the Ministerie, shoulde so bee tryed, examined, and proued, bothe for learning and lyfe, as Sainct Paule there requireth. Reade the Booke with indifferencie and iudgement, and thou canst not but greatly commende it. If any man neglecte his duetie in that poynte, his faulte muste not bee ascribed to the rule appoynted, neyther yet to the whole Church.

True examination in Englād appointed.

Wickednesse of men causeth not lawes to be euill.

Is the Lawe euill, bycause some Lawyers in their office swarue from it? This is a fallation *à non causa ad causam*. Agayne if some be admitted into the ministerie, eyther voyde of learning, or lewde in lyfe, are all the reste for theyr sake to bee condemned? Or is this a good argument, Some bee admitted into the ministerie without tryall, therefore none is lawfully admitted into the ministerie? or some Ministers be vnlearned and euill, *Ergo*, there is none good? I thinke you will not denie, but that there is nowe within this Churche of Englande, as many learned, godly, graue, wise, and worthy Ministers of the worde, as there is in any one Realme or particular Churche in all Christendome, or euer hath beene heretofore.

Weake argumentes.

Worthy ministers in Englande.

Touching letters commendatorie of some one man noble or other, it maye bee that the parties whyche gyue these letters bee of that zeale, learning, and godlynesse, that theyr particular testimonie oughte to bee better credited, than some other subscribed with an hundred handes.

And

Ieroboam secluded the tribe of Leui.

And I thinke there is both noble men and other, who may better be trusted in that poynte, than a greate number of parishes in Englande, whiche consist of rude and ignorant men, easily moued to testifie any thing: And in many places for the most part, or altogether, drowned in Papistrie. I knowe no reason to the contrarie, and I see no scripture alleaged, why one learned, godly and wise mans testimonie, maye not be receiued in suche a case: and yet the booke expresseth no suche thing, but requireth due examination of learning, and sufficient testimoniall of conuersation, and giueth libertie to any one particular man, to obiect any crime against any suche as are to be ordered, and willeth that the partie accused be kepte from the ministerie, vntill he haue cleered himselfe of the crimes obiected. If tag and rag be admitted, learned and vnlearned, it is the faulte of some, not of all, nor of the lawe: And if they were called and elected according to your fantasie, there would some creepe in, as euil as any be now, and worse to.

Examination of ministers.

You say that there be admitted into the ministerie of the baseste sorte of the people: I know not what you mean by the baseste sorte: This I am sure of, that the ministerie is not nowe bounde to any one tribe, as it was to the tribe of Leui, in Ieroboams tyme: Now none is secluded from that function of any degree, state, or calling, so that those qualities be found in him, which in that office are to be required.

I maruel to what purpose the twelfth chapter of the first booke of Kings is here quoted, for Ieroboam is there reproued bycause he toke the priesthode from the tribe of Leui, to the which onely it did appertaine.

Offences giuē to the Papistes by your contentions.

The Papistes neuer toke so greate occasion of slandring the Gospell, at the ignorance of the ministers (for they haue of them selues those that be as ignorante and more) as they doe at your Schismes and fonde opinions, wherewith you disquiet the peace of the Churche, and lay stumbling blockes before the weake, for the whiche God will sure-

VVhether once Massmongers may be prechers of the gospel.

ly call you to accompt.

The seconde Chapter to the Romaines is here quoted onely to paynt the margent.

o Hebr. 5. 4. Ezc. 44. 10. 12. 13. Ierem. 23.

The seconde. In those dayes o no Idolatrous sacrificers of Heathenish priests were appointed to be Preachers of the Gospell: but we allowe and lyke well of Popish massemongers, men for all seasons, king Henries priests, king Edwards Preestes, Queene Maries Preestes, who of a truthe if Gods worde were precisely followed, shoulde from the same be vtterly remoued.

The place in the fifthe Chapter of the Epistle to the Hebrues quoted in the Margent, speaketh nothing of Idolatrous sacrificers or Heathenish Priestes, but onely by the example of Aaron proueth, that no man oughte to intrude himselfe into the office of a Bysshoppe or Priestе, excepte he be called of God. Lord howe dare these men thus wring the Scriptures? In the. 23. of the Prophete Hieremie there is much spoken against false Prophetes: but not one word (for any thing that I see) to proue that idolatrous sacrificers may not be admitted to preach the Gospel. The places of the Ezech. 44, 10. 44. of Ezechiell haue some shewe in them, for there the Lorde commaundeth the Leuites whiche had committed Idolatrie to be put from their dignitie, and not to be receyued into the Priestes office, but to serue in inferioure mynisteries. I thinke you will not make this a generall rule to debarre suche from the Preaching of the Gospell, as haue through infirmitie fallen, & be now with heartie repentance retourned. We haue many examples to the contrary: Peter Peters forswering. forswore his Master Christ, whiche was as euill as sacrifising to idolles, and yet he was not put from his Apostleship.

We

We haue diuers examples in the Primatiue Churche, of suche as by feare beeing compelled to sacrifise to strange gods, after repented, and kepte still the office of preaching the Gospell, and did moste constantly die in the same.

VVhether once Massmongers may be preachers of the gospell.

I pray you what say you to master Luther, Bucer, Crãmer, Latimer, Ridley. &c. were not all these somtimes Massmongers, and yet singuler and notable instruments of promoting the Gospell and preaching the same? whereof many haue giuen testimonie by sheding their bloud.

Luther, Cranmer, Latimer.

And by whose Ministerie especially hathe the Gospell bene published, and is as yet in this Churche of Englande, but by such as haue bene Massemongers, and now zealous, godly, and learned preachers? God in that place of the Prophet Ezechiell sheweth how greeuous a sinne idolatrie is, especially in the prests, but he prescribeth no generall rule of secluding them from their ministerie, if they falling, afterward repent.

If you will haue this a perpetuall rule and generall, then must those precepts also be perpetuall & generall that follow in the same Chapiter, *viz.* that the prests when they enter in at the gates must be clothed with white linnẽ garmẽts, & haue no woll vpon them: that they must haue linnẽ bonets vpon their heads, linnẽ breeches vpon their loines: that they shal mary no widowes, or such as haue bin diuorsed, but maidẽs or the widowe of a priest. If you will make these precepts ceremoniall or iudiciall and so temporall (as I am sure you will) then must you make the other so in like manner: For as they be all in one Chapter, and of the same spirite, so be they also of one nature. The like may be also saide of that which goeth before in the same chapter, which of necessitie you must confesse to be either ceremoniall or iudiciall, and therefore not perpetuall.

Besides this, there is a great difference betwixte the seueritie of the lawe, and the lenitie of the Gospell, betwixte the externall regimente of the Churche before Christ, and

Commendable to learne Catechismes.

the Church after Christ, neither can you make the one in al points correspondent to the other: Likewise betwixt the declining of those Prests, whiche was wholly from God to Gentilitie, and the falling of ours to Papistrie, whiche confesseth the same articles of faith that we do, (although not syncerely.) It is one thing wholly to worship false Gods, an other thing to worship the true God falsly and superstitiously. But among all other things I would gladly knowe wherein king Edwards prests haue offended you? It is happie you let Quéne Elizabeths prests alone: I maruell whose Prests you are?

P 1. Tim 4. 11.

q Ministers of London enioyned to learne maister Nowels Catechisme.

The thirde. Then P they taughte others, nowe they must be instructed themselues, and therefore lyke yõg childrẽ they q must learne Catechismes.

God be thanked, there is a great number of Ministers that can teach others, and may be your schoolemasters in all kinde of learning, excepte you haue more than you vtter in these treatises.

If they that fynde some want of learning in themselues, or that be crepte into the ministerie vnlearned, either of their owne accorde, or by commaundemente of their ordinary, reade and learne godly & learned Catechismes, they are to be cõmended, & so is he that prouoketh thẽ therunto.

That Catechisme whiche you in derision quote in the margent, is a boke fit for you to learne also: and I knowe no man so well learned, but it may become hym to reade and learne that learned and necessarie boke. But some arrogant spirites there be, that thinke them selues of all men best learned, and disdaine to learne of any.

That place of the fourth chapter of the firste to Timothie doth not forbid a man to learne.

A signe of a modest preacher.

He that is a good and modest preacher will not disdaine as well to be taught, as to teach.

The

Electiō of Ministers.

The fourth. Then election was made by the common consente of the whole Churche: nowe euery one picketh out for himselfe some notable good benefice, he obteineth the next aduouson, by money or by fauoure, and so thinketh hymselfe sufficiently chosen. 1 Act 1.26.

To proue that the election was then made by the common consente of the whole Church, you quote the firste of the Acts. I told you before master Caluines iudgemente of that place: There is no mention of electing by any commō consente: And in the place by you quoted whiche is the .26. verse, it is declared howe they gaue forth their lottes, and that the lot fell on Matthias. and that he was by a common consente compted with the eleuen Apostles: here is no mētion of any election: But when he was extraordinarily thorough Gods prouidence by lot appointed, then they all compted hym and estéemed hym as one of the Apostles, where as before, some of them would haue had Barsabas. Matthias elected extraordinarily.

I thinke your meaning is not to haue alwayes two at once to be presented to the ministerie, and then one of them to be chosen by lot: I knowe none of that opinion. Wherefore this example is singuler and extraordinarie, and therefore no generall rule to be followed.

☞ Furthermore, you must néds cōfesse ỳ there is great difference betwixte the manner and forme of calling an Apostle, and of electing a pastor: as all writers do testifie. ☜

If any man séeketh a benefice extraordinarily or vnlawfully. If any man desire *honorem*, the honor: not *onus*, the burthen: *opes*, the ryches: not *opus*, the worke: hée hath to answere for it: but I truste you will not accuse all, though perhaps you knowe some, I meane of youre selues, and peraduenture your owne selfe.

The fifth. Then the cōgregation had authoritie to call 3 Acts. 6. 2. 3.

Electing of ministers.

to call ministers: in steed thereof now they runne, they ride, and by vnlawfull sute and buying, preuente other suters also.

To proue that the congregation had then authoritie to call ministers, you alledge the sixte of the Acts, which place of the Acts I touched before: It speaketh not of ministers of the worde, but of deacons, which were appointed to make prouision for the poore only, (as you say) neither did the multitude of the disciples (for so they be called) elect them, before they were willed so to do by the twelue Apostles.

It may be that some vse to runne and ride, and by vnlawfull sute and buying, preuente others, and it may be that you haue experience hereof, but all do not so, this is the faulte of the man, not of the calling: you may not ascribe mens infirmities to a lawful order. The rule may be good, though it be by some broken.

A good rule may be broken by some, and yet good still.

The sixth. Then no t minister placed in any congregation, but by the consente of the people, now that authoritie is giuen into the hands of the Bishop alone, who by his sole authoritie thrusteth vpon them suche, as they many times, as well for vnhonest life, as also for lacke of learning, may, and do iustly dislike.

t Acts. 14. 13. 2. Cor. 8. 19.

To proue that no minister was placed in any cõgregation, but by consente of the people, you alledge the. 14. of the Acts, and of the. 2. to the Corinth. the. 8. chapter. In the. 14. of the Act. v. 23. for the which you haue quoted the. 13. it is thus written: when they (that is Paule and Barnabas) had ordeined them elders by election (for so is some translation) in euery Church, & prayed & fasted. &c. The text is plaine that Paule & Barnabas did ordein thē elders: & the greeke worde χειροτονήσαντες, although it signifie to elect by putting vp of hãds, yet

yet it is the commō opinion almost of all ecclesiasticall writers, that this word in scripture is vsed for ỹ solaume maner of ordring ministers by the impositiō of hāds. Surely howsoeuer the word is taken, yet here is no generall rule prescribed of electing ministers. You may aswel conclude, that all things ought to be common, among Christians, bicause we reade Acts. 2. that all those which beleeued had all things cōmon among them: and that those which be conuerted to the Gospel ought to sell their goodes and landes to be distributed at the discretion of the ministers, bicause they did so Act. 2. 4. 5. In the. 2. to the Corinthians. 8. The Apostle declareth how the Churches had chosen Luke (or as some thinke Barnabas) to be his companion in his iourney: But what makes this for electing of ministers? Howe followeth this argument? The Churches had chosen Luke or Barnabas, to be Paules companion in his iourney: therefore ministers of the worde muste be elected by the people.

The consent of the people in electing of ministers hurtfull in this time.

No good argument à facto ad ius.

Those three last reasons are all one, & the places of scripture which I haue set downe and answered, be alledged of you to proue that the election of ministers, was then made by the common consent of the people, and that euery congregation had authoritie to call their ministers.

I do not denie but in the Apostles time, and after euen to Cyprians time, the peoples consent was in many places required in the appointing of ministers: But I say, that in the whole Scripture, there is no commaundement, that it should so be, nor any example that maketh therein any necessarie or generall rule, but that it may be altered as time and occasion serueth. For in suche matters not cōmaunded or prohibited in Scripture touching ceremonies, discipline, and gouernement, the Churche hath authoritie from time to time to appoynt that which is most conuenient for the present state, as I haue before declared.

The consente of the people vnto Cyprians time.

No certayne forme of calling and electing ministers commaūded in the Scriptures.

And I adde, that howesoeuer in the Apostles time, that kinde of electing and calling ministers was conuenient

Diuersitie betwixt the time of the Apostles and our time.

The consent of the people in electing of ministers hurtfull in this time.

and profitable: nowe in this state of the Churche, it were most pernicious and hurtfull.

Causes.

First, bicause in the apostles time, the church was vnder the crosse, and therfore very fewe in comparison was there that embraced the Gospell, and commonly they kepte togither, or at the least met oftentimes, so that one of them was thoroughly knowne to an other, and they themselues could best iudge who among them was the fittest to teach and instruct, hauing alwayes diuers fit for that function. Now the church is in prosperitie, and therfore the number that professeth, great, and dispersed into diuers places, and in moste parishes not one fit for ỹ ministerie among thē or knowne vnto them: so that they should call they know not whome.

2 Secondly, in the Apostles time, all or the most that were Christians were vertuous and godly, and suche as did sincerely profesle the worde, and therfore the election of their pastour might safely be committed to them: now the church is full of hypocrites, dissemblers, drunkardes, whoremongers. &c. so that if any election were cōmitted to them, they would be sure to take one like to themselues.

3 Thirdly, in the apostles time, al that professed Christ had knowledge, and were able to iudge who were meete to be their pastour. Nowe the moste be ignorannte and without iudgement in suche matters.

4 Fourthly, in the Apostles time there was in the Churche not many Idolaters, or superstitious persons, no Papistes, no common and generall errour: now the Church is full of Papistes, Atheistes, and such like. Who seeth not therefore what straunge ministers we should haue, if the election of them were committed to their seuerall parishes?

5 Fifthly, in the apostles time there was no Churche established, in any ciuil gouernement, beeing then no Christian Magistrates, and therfore the state of the Church was popular: now there is christian Magistrates, and a Churche established and subiect to rulers, &c.

Ther-

Therefore this diuersitie of the state of the Church requireth a diuers kinde of gouernement, and an other kinde of ordeining Ministers. For this cause in *Concilio Laodicensi*, which was *Anno.* 334. it was decreed, that the election of Ministers should not be permitted to the people. Councel of Laodicea.

This alteration of gouernement & orders in the churche of Christe is well set out by Ambrose in the 4. to the Ephe. vpon these words, *Et ipse dedit. &c.* where he sayth on this sorte: That the number of Christians might encrease and be multiplied, in the beginning it vvas permitted to euery one to preache the Gospell, to baptise, and to expounde the Scriptures, but vvhen the Church was enlarged there vvere certaine parishes appoynted, and gouernours, and other officers ordeined in the Church, &c. Therefore the vvritings of the Apostles do not in all thinges agree vvith the orders, that are novv in the Church. Thus farre Ambrose. Ambrose.

Musculus also in his common places answering to thys question, why that Ministers of the worde are not chosen nowe by the ministers and the people, as they were in the primatiue Church, but appoynted by the Magistrate, sayth thus: *Talis tum Ecclesiarum erat status ut aliter non essent eligendi ministri, quia Christiano magistratu destituebantur. Si reuocas temporum illorum mores, primum conditiones & statum quoq; illorum reuoca.* Suche vvas then the state of Churches, that they could choose their Ministers no otherwise, bicause they had no christian Magistrates. If thou vvouldest haue the maners and customes of those times obserued, then muste thou call backe their condition and state. Musculus.

☞ Beza *lib. confess cap. 5.* speaking of this matter writeth thus: Bicause the multitude is for the most part ignorant & vntractable, & oftetimes the greater part doth ouercome the better, euē in a popular state lawfully appointed, al things are not cōmitted to the vnruly people, but certen magistrates are appointed by cōsēt of the people, to gouern the cōmō sort & multitude. Now if this wisdom be required in worldly affairs, Beza.

much more is a moderation necessarie in those things wherin men oftentimes see but little. Neither is there any cause why any man of sounde iudgement should cry out and say, that here is no place for wisdome or pollicie: except he can shew this wisdome or pollicie whereof I speake to be against the word of god, which truly I do not beleeue. For we must not simply looke what was doone of the Apostles in *politia Ecclesiastica*, in the gouernement of the Church, seeing there is most diuers circumstances, and therefore without prepostrous zeale, all things in all places and at all times can not be brought to one and the same forme: but we must rather haue respect vnto their ende and purpose: and that manner and forme is to be vsed that may beste bring that to passe. What then was their ende and purpose when they appointed Pastors and Deacons in those Churches which were planted by them? Truely this, that those which were chosen might be (as neere as they coulde) irreprehensible, and not obtruded violently vnto their flocke. As ofte as they coulde bring that to passe by a generall consente they vsed it: but when they could not so bring it to passe, as I thinke they did neuer vse it. For it appeareth, that when one was to be chosen into the place of Iudas the traytour, there was propounded by the Apostles to the multitude those who they thoght to be most meete: In the election of the Deacons it was something otherwise done, least the fidelitie of the Apostles might by any meanes be suspected. But although we graunt that in the Apostles time the whole Churche in suche matters gaue their voyces, yet I thinke no man will binde all Churches to this one forme, if it be manyfest that for the multitude and ignorance of the people, and wickednesse of many, a doore may be opened to wolues: for then in those Churches that be builded or reformed, al things muste not be committed to the voyces of the multitude, neither yet are the Pastors to be chosen without the consente of the Churche. &c.

Collecti-
ons out of
Beza.

In theſe wordes of Beza theſe things be plaine.

Fyrſt, that there is a diſcrete pollicie to be vſed in the Church the ſame not being repugnant to the word of God. 1

Secondly, that we can not without prepoſterous zeale follow all things that the Apoſtles did in the gouernement of the Church, bicauſe of the diuerſitie of time, place, and other circumſtances: But that it is ſufficient, if we haue reſpecte to their ende and purpoſe, that is, to appoynte méete Miniſters. 2

Thirdly, that the Apoſtles themſelues in their elections did not alwayes obſerue one maner and forme. 3

Laſt of all, that al Churches in electing miniſters are not bounde to follow the forme vſed by the Apoſtles, bicauſe of the multitude, ignorance, and wickednelle of the people. 4

The ſame Beza in the ſame booke and chapter ſaith, that in the election of deacons, Luke hath not deſcribed what the Church vſed: But in another place vve maye gather out of Paule. Acto. 14. That they of *Aſia* vſed lifting vp of hands: and therefore no man may here preſcribe anye certain rule, but if the conſcience be good, it is an eaſie matter to determine vvhat is moſt expedient, for time, place, and other circumſtances.

The wordes be plaine that the Apoſtles haue preſcribed no certain forme (at all times and in all places to be vſed) for the ordering of Miniſters, and that euery Churche hath to reſpect the ſcope and purpoſe of the Apoſtles (that méete Miniſters may be had) and not their maner of doyng.

Zuinglius in his booke called *Eccleſiaſtes*, ſheweth that there was three kindes of electing Miniſters vſed euen in the Apoſtles time: his wordes be theſe: Some vvere choſē by the vvhole conſent of the faithfull gathered together in one place: other ſome vvere choſen by the Apoſtles onelye, and ſome vve may finde vvhom one onely Apoſtle did elect and ſend, as Titus vvhome Paule left in *Creta*, committing vnto him the cure of that Church. Zuinglius.

Hereby it may appéare, that there is no one certein forme of calling and electing ministers prescribed, and commaunded in the Scriptures at all times to be obserued, but that the Churche hath libertie to ordeine and appoynte the same as time and other circumstaunces require, so that the ende and purpose of the Apostles be obserued, that is, that there be fit and méete ministers.

Bishops haue authoritie to admit ministers.

That Bishoppes haue authoritie to admitte Ministers (which is here denyed) it is plaine by that which is written 1. Timo. 5. *Manus cito nemini imponas*, Lay thy handes rashlye on none. These wordes Ambrose, Chrisostome, and all learned writers, for the most part, doe say to be an admenition to Timothie, that he ought to be circumspect in appointing of ministers. And to Titus. cap. 1. Paule sayth that he left him at Creta, *vt constituat oppidatim presbiteros*, that he shoulde appoynt ministers in euery tovvne. This Hierome and others doe expounde of the authoritie that Titus had in placing ministers in euery Churche. It is the generall consent of all the learned fathers, that it perteineth to the office of a Bishop to order and elect ministers of ỹ worde.

Hierome.

In this saith Hierome *in Epist. ad Euagriũ*. A Bishop dothe excell all others ministers, in that the ordring and appointing of ministers doth properly pertayne vnto him. And yet these men say that the right of ordring ministers doth at no hand apperteine to a Bysshop. But for the order and manner of making ministers, peruse the booke made for that purpose, and as I said before, so I say againe, if thou hast any iudgement thou canst not but like it, and allowe of it.

The seuenth. Then none admitted to the Ministerie, but "a place was boyde aforehande, to which he shoulde be called: but nowe bysshoppes (to whom the righte of ordering Ministers doth at no hande appertaine) doe make, 60. 80. or. 100.

u Acts. 1. 25.

a

at a clap, and sende them abroade into the countrey like masterlesse men. Ministers hauing no pastorall charge.

To proue this, you cite in the margent the firste of the Actes, where it is declared howe Matthias was chosen into the place of Judas, to make vp the number of the twelue Apostles. Surelye this is but a slender reason: Matthias was chosen into the place of Judas: *Ergo* no man muste be admitted into the ministerie, except a place beforehande be voyde, to the whiche he shoulde be called. Euerye meane Sophister will laughe at the childishnesse of thys argument.

Matthias was chosen to be an Apostle, and not to any certayne cure, and therefore this example proueth nothing: If you had vsed mo reasons I would haue answered them. What certayne cure had Paule, Barnabas, Philip, Epaphroditus, Andronicus, Junius, & yet they were not of the twelue Apostles? It is a straunge doctrine to teache that a man maye not preache oute of his owne cure: It is more straunge to say, that it is not lawfull for him to preache, except he haue some Pastorall cure, beyng of him selfe able to lyue, and not minding to be burdensome to the Churche. If you seke for anye texte in Scripture to confirme this doctrine, you can fynde none: if you seke for examples to the contrary, you shall finde plentie. To preach out of his owne cure.

That the ordering of Ministers dothe appertayne to Bishoppes properly, which you here vtterly denie, I haue proued before: they be beste able to iudge of mens abilitie to that function. It is their especiall charge to see that there be meete Ministers in the Churche, and therefore good reason that they shoulde haue the chiefe stroke in ordering of them: and yet in that businesse they trust not them selues alone, they haue other godly and learned ministers to assist them in examining such as are to be admitted: they also require a testimoniall of life & conuersation from that Ordering of ministers pertaineth to Bishops.

place

Ministers hauing no pastorall charge.

place wherin those that are to be Ministers, haue bene latest and longest remaining.

If such numbers as you saye be admitted at one time and sent abroade like masterlesse men, that is the faulte of the person, not of the lawe: neither is it a sufficient cause to debarre any learned, godly and meete man from the ministerie, able to liue of him selfe, or hauing any other Ecclesiasticall liuing, as Prebende, fellowship in some colledge of either Vniuersitie, or suche like, though he haue no pastorall charge and cure, neither shall you euer be able to proue, but that a man disposed and able to doe good in the Churche of Christ, maye be admitted into the ministerie, although he haue no Ecclesiasticall liuing at all.

I mislike runnagates and masterlesse men, and suche as are compelled to seke vp and downe to get them seruices, aswell as you, and I hope the redresse thereof is already determined.

The eyght. Then after iuste triall and vocation they were admitted to their functiō, by laying on of the hands of the company of the weldership only: Now there is (neither of these being loked vnto) required an Albe, a surplesse, a vestimente, a pastorall staffe, beside that ridiculous, & (as they vse it to their newe creatures) blasphemous saying, receiue the holy Ghost.

1. Tim. 4. 14.

Of triall and vocation I haue spoken before. To proue laying on of hands. &c. is alledged the first to Timothie the fourth chapter. This is but a ceremonie, and it is now vsed: For the Byshop and other learned and graue ministers there present, doe lay their hands vpon suche as are admitted into the ministerie.

Laying on of handes.

Nowe if you woulde knowe what is here ment by Seniors,

Seniors, you maye learne if you please of Oecumenius, a learned & olde writer, who expounded this place of Paule on this sort, πρεσβυτερους τους επισκοπους φησιν. By Seniors he meaneth Bishops: and so saithe Chrisostome in lyke maner. Oecumenius. Seniors expounded.

In the booke (now allowed) of making Deacons and Ministers, and consecrating of Bishops, there is neither required Albe, Surplesse, Vestiment, nor pastorall staffe: reade the Booke from the beginning to the ending. And therefore this is a false and untrue report. An untrue reporte.

To use these wordes (receiue the holy ghost) in ordering of Ministers, whiche Christ him selfe used in appointing his Apostles, is no more ridiculous and blasphemous, than it is to use the wordes that he used in the supper: But it is blasphemie, thus outragiously to speake of the wordes of Christ: The Bishop by speaking these wordes, dothe not take upon him to giue the holy ghost, no more than he doth to remitte synnes, when he pronounceth the remission of synnes: but by speaking these wordes of Christ, receyue the holy ghost, whose sinnes soeuer ye remitte, they are remitted. &c. he doth shewe the principal duetie of a minister, and assureth him of the assistaunce of Gods holy spirite, if he labour in the same accordingly. Receiue the holy ghost.

You call them his newe creatures: these be but wordes of scurrilitie, to be hissed at, not to be answered. Scurrilitie.

The ninth. Then euery pastor [x] had his flocke, & euery flock his shepherd, or elsse shepherds: Now they do not only runne fisking from place to place (a miserable disorder in Gods church) but [z] contentously ioyne liuing to liuing, making shipwracke [y] & of their owne consciences, and beeing but one shepherde (nay, woulde to God they were shepherds and not wolues) haue many flockes. [x] Actes. 20. 28. Ephe. 4. 11. Titus. 1. 5. [z] 1. Pet. 5. 2. [y] Act. 14. 23. [z] Esaie. 5. 8. & 1. Tim. 1. 14.

To proue this, you alledge the twentith of the Actes, the 4. to the Ephe. the. 1. to Titus, the. 5. chapter of .1. of Peter: which places declare that there were Pastors whiche had flockes: but they proue not that euery Pastor had a flocke: neuertheleſſe howſoeuer you proue it, true it is, that if he be a Pastor he muſte haue a certaine flocke, for therein doth a Pastor differ from the reſte of the degrees of miniſters in Chriſts church, mentioned in that fourth chapter to the Epheſians. But you muſt learne, that there be not onely Pastors in the Church, but alſo Apoſtles, Prophetes, Euangeliſtes, Doctors, Ephe. 4. 1. Cor. 12. who all are called Miniſters, and haue their place in the Churche of Chriſt: as it ſhall be proued if you denie it.

You ſaye alſo that euerye flocke had hys ſhepherde or elſe ſhepheardes. And to proue that one flocke had moe ſhepheardes, you cite Actes. 14. whyche maketh nothing for your purpoſe: yet I denie not but one flocke maye haue moe Pastors, for I ſee nothing in the worde of God againſte it.

To be ſhort, you ſaye nowe they go fliſking from place to place, and couetouſly ioyne liuing to liuing. &c. And beeyng but one ſhepheарde haue many flockes. If you meane by fliſking from place to place, ſuch as preache in diuers places, & not in their owne cures onely, your phraſe of fliſking, is to lighte and ſcurrilous: when you alledge anye reaſon why men may not go from place to place to preache, where they thinke it neceſſary, you ſhal either be aunſwered or yelded to: In the meane time I thinke it agreable bothe to Gods worde and conſcience.

Scurrilitie.

To preach frō place to place.

Againſt couetouſly ioyning of liuing to liuing, you alledge the fifte of Eſay, whiche is farre from your purpoſe, for the Prophet ſpeaketh there of ſuch as oppreſſe the poore, and will not ſuffer them to haue a place to dwell in: Yet I do not allowe ſuche as couetouſly ioyne liuing to liuing, of what kinde or degree of men ſoeuer they be. But I ſee no

cauſe

cause why one good and diligent Pastor, may not rather be credited with mo flockes, than a slouthfull, vnskilfull, or negligent, with one. You thinke (I suppose) that there be diuers parishes in England which might be ioyned in one, and so committed to one man: and why may they not be so in lyke maner when they be distincte? For who deuided parythes? and who hath authoritie to ioyne them? Did not Dionisius a Monke, and Pope of Rome? For it is thus written of him, *Tom. 1. concil. Dionisium Monachum Papa presbyteris Ecclesias diuisit, & cæmiteria, parochiasque, & Diœceses constituit.* Dionisius a Moncke and Pope deuided to Preestes, Churches and Churcheyardes, and appoynted parishes and dioces.

Why may not one man haue diuerse parishes.

Dionysius.

Diuisiō of parishe is humaine.

I speake not this to encourage anye man to take more vppon hym than wyth a good conscience he maye well discharge. And I woulde wishe you to abstayne from iudging so farre, when you see a man that hath mo liuings vse hym selfe vprightly and carefullye in them all, and otherwyse profitably to the whole Churche.

The tenth. Then the Ministers were * Preachers: now bare readers. And if anye be so well disposed to preache in their owne charges, they may not without my Lordes licence.

*
Philip. 2. 20. 25. Colos. 1. 7. Luke. 9. 2.

Your places of Scripture alledged to proue that Ministers were then Preachers, proue not that all were then Preachers. The place in the second to the Philip. 20. verse, is this: For I haue no man lyke minded, vvho vvill faythfullye care for your matters: And in the. 25. verse: But I suppose it necessarye to sende my brother Epaphroditus to you, my companion in labour and fellovve souldiour, euen your messanger, and he that ministred vnto me suche things as I vvanted. Colos. 1. verse. 7. As ye also learned

of Epaphras our deare fellow seruaunt, which is for you a faithfull minister of Christ. *Quorsum hæc?*

Howe proue these places that all ministers then preached? That of Luke, cap. 9. proueth aswell that they cured diseases, as that they preached, and therefore oute of that place you myghte aswell conclude that all Ministers oughte to bee curers of sickenesses, aswell as Preachers: This I write, onely to let you vnderstande your vanitie and ignorannce in quoting so manye Scriptures to so small purpose.

I wishe that euerye Minister were a Preacher, but that beeyng vnpossible as the state is nowe, I see not howe you can condemne reading ministers, seeyng reading is necessarie in the Churche, and faythe commeth aswell by reading the Scriptures in the Booke, as by rehearsing of them without booke. In the. 31. of Deuter. it is thus written: *Leges verba legis huius coram omni Israel. &c.* Thou shalt read the wordes of this booke before all Israel. &c. S. Paule saith in the. 15. to the Rom: *Quæcunq; scripta sunt &c.* Whatsoeuer is written. &c. But I never heard reading of the scripture, reading of prayers, reading of Homilies, taken oute of the scripture, condemned, but onely by the authors of this booke, and by the Zuinglians.

Faith cõmeth by reading.

Zuinglians condemned readyng of Scriptures.

You here fynde faulte that if a Preacher be disposed to preache in his cure, he maye not doe it withoute my Lordes licence.

Where the worde of God is professed, and Christian Magistrates gouerne, there it is meete that no man should take vponhim any function, excepte he be by the magistrate (to whome it dothe appertayne) thereunto admitted: And for as muche as there bee allwayes in the Churche hypocrites, heretikes, schismatikes, and other euyll disposed persons which studie for nothing more than to disquiet the state of the Churche, and to occupie the people with their factiõs, it is necessary that none should be admitted to preach

Not to preach without licece of a Christian Magistrate.

in

Vayne allegations and childishe.

in any place, without he be therevnto licenced by the Bishop, who ought to haue a diligent care in that matter.

I suppose you are not of that minde, that men may now in this Church vnder christian magistrates preach without licence: It hath always bene the opinion of wise, learned, and godly men, that since the Apostles time none were ordinarily called to the office of preaching, but suche as were called of God by man: onely Anabaptistes and some other secte of heretikes teache the contrarie.

The eleuenth. **In those days knowne[a] by voice, learning, and doctrine: nowe they muste be discerned from other by popishe and antichristian apparell, as cappe, gowne, tippet. &c.**

[a] 1. Samuel. 9. 18. Mat. 26. 48. Mat. 26. 73.

To proue that in those dayes ministers were knowne by voyce, learning, and doctrine, you cite the ninth of the first of Samuell: and the. 26. of Mathew. In all that ninth chapter of Samuell, there is not one worde that maketh for this purpose, except you meane this, that when Saule asked of Samuell where the Seers house was: Samuell answered agayne that he was the Seer: If this be to be knowne by voyce, learning, and doctrine, the ignorantest minister that is, may some be knowne by his voyce, learning and doctrine: for if you aske him where is such a man, he can answere you, I am he. In the. 26. of Mathewe the first place, verse. 48 is this, Nowe he that betrayed him, had giuen them a token, saying: Whosoeuer I shall kisse, that is he, lay holde on him. The multitude that came with Iudas, knewe Christ by Iudas kissing of him, therefore, in those dayes ministers were knowne by voyce, learning, and doctrine: the seconde place in that Chapter alledged verse. 73. is this, They that stoode by, sayde vnto Peter, surely thou arte also one of them: For euen thy speeche bewrayeth thee. Peter was suspected by his speeche to be a

Galilean, and therfore one of Christes Apostles, *Ergo* a minister was then knowne by voyce, learning, and doctrine.

Argumentes retorted vpon the aduersary.

You may aswell of that place gather thus. Peter preached not Christ then, but denied him, *Ergo*, a minister muste be knowne by denying of Christe. Lorde God, what dare not these men alledge for their purpose?

I know that the chiefe tokens wherby a minister ought to be knowne, is doctrine and learning: But you childishly abuse the Scripture, and play with the same.

A minister may be knowen by his apparell.

Now, you say, ministers must be discerned from other, by Popish and antichristian apparell, as cappe, gowne, tippet. &c. do you thinke that bicause a minister ought to be knowne by his voyce, learning, and doctrine, therefore he may not be also knowne by his apparell? John the Baptist had peculiar apparell, and was knowne by it: Christe had distinct apparel from other, for his coate had never a seame.

☞ Caluine vpon the. 23. of Math. prouth out of the. 13. chap. of Zacharie, that the Prophetes were distinguished and knowne from other men, by a certayne and peculiar forme of cloakes: And addeth, that it is not without reason that Doctors should in grauitie and modestie of apparell differ from the common sorte. ☜

Eusebius sayth, that Saint John the apostle ware on his head a leafe or thinne plate like vnto a Bishops miter. But what if none of the Prophets, what if none of the Apostles (which you are not able to proue either of the prophets or apostles) were knowne by their apparell? May not therefore christian Magistrates in christian common weales, for order and decencie appoynt a seuerall kinde of apparell, as well to Ministers as to other states of men? Iudges, Sergeants, Aldermen, and Citizens, are knowne by their apparel: and why may not Ministers be so likewise? are they not vnder subiection? be they not subiect to ciuill lawes and ordinances? ought they not to obey their gouernours in all things not agaynst the worde of God?

Distinction of apparell.

If

If you doubt whether a particular kinde of apparell differing from the lay men, were euer appoynted for ministers in the Church before the Popes tyrannie, and whether in these dayes it may be appoynted in reformed Churches, or no, heare the iudgement of master Bullinger, **and master** Gualter **in an Epistle written by them to master** N. **and master** M. **Their words be these.**

Apparell appoynted for ministers before the Popes tyrannie.

Bullinger.

That in the ancient Church there was a particuler fashion of apparell for Priestes, it appeareth in the Ecclesiasticall historie of *Theoderet. libr. 2. cap. 27.* and of *Socrat. libr. 6 cap. 22.* No man is ignorante, vvhiche hath but lightly read ouer the monuments of the auncient fathers, but that the ministers vsed a cloake in their seruice. And therefore I sayde before, that the diuersitie of garments had not his originall of the Pope. Eusebius citeth out of the auncient writers, that sainct Iohn the apostle ware on his head a leafe or thin plate like vnto a Bishops miter, Pontius Diaconus witnesseth of sainct Cyprian the martyr, that when he offered his necke to the executioner, he first gaue him his cap, and the Deacon his vpper garment, and so stoode apparelled in white linnen. Moreouer Chrysostome maketh mention of white apparell of ministers. **Hitherto** Bullinger **and** Gualter.

Cyprian ware white apparel.

Chrysost.

Peter Martyr **likewise in an Epistle written to master** Hooper, **sayth on this sorte:** I vvill not graunt that these diuersities of vestures haue their beginnings of the Pope, for so much as I reade in the Ecclesiasticall historie, hovve that Iohn the Apostle wore at Ephesus, vvhere he dvvelled, a Bishops apparell, terming it *Petalum, seu lamina Pontificalis.* As touching sainct Cyprian the holy martyr, Pontius the deacon vvriteth, that a little before he should be beheaded, he gaue vnto him that vvas appoynted to behead him, his vesture called *Birrus*, after he had put it of, and to the deacōs he gaue his other vesture called *Dalmatica*, and so stoode in linnen. Chrysostome maketh mention of the vvhite vesture of the ministers of the Churche. *Hac ille.*

Iohns apparel.

Socrates

Eustathius deposed for vnorderly apparell.

Socrates also in the seconde booke of his Ecclesiasticall historie sayth, that the father of Eustathius beeing Bishop of *Cæsarea*, did deprive the sayd Eustathius his sonne beeing a priest, of his place and dignitie, bicause he wore apparel not comely for a Priest to weare, nor agreable to his order.

Antiquitie of apparell in Ministers.

Therefore it is certayne that ministers euen from the Apostles time, haue had a distinct and seuerall kinde of apparell from other men.

But cappe, gowne, tippet. &c. You say, is Popishe and Antichristian: This is onely sayde, and not proued. If you call it Popish and Antichristian, bicause it was first inuented by an Antichristian Pope: It is first to be considered whether that be true or no. Then if it be true, whether euery thing so inuented, is of necessitie to be abolished.

Stephanus a good bishop inuented this apparell of Ministers.

It is certayne that this apparell of ministers which you finde your selues so muche grieued with, was appoynted long before the Churche of Rome declined from the puritie of Christes religion: for Stephanus Bysshop of Rome, who lined the yeare of our Lorde. 256. is sayde to be the first which did appoynt this kinde of apparell for ministers, neither are you able to shewe that any antichristian Pope inuented the same: But admit it were so that this apparel was either borowed of the Iewes, or taken from the Gentiles, or inuented and vsed by some Antichristian Pope, yet it followeth not, but that the same maye be well vsed of Christians in the Churche of Christ.

Things inuẽted by euyll men may be vsed of Christians.

Augustine in his Epistle *ad Publicolam* hath this notable saying: *Et cum templa, idola, luci, & si quid huiusmodi data potestate euertuntur, quamuis manifestum est cum id agimus, non ea nos honorare, sed potius detestari, ideò tamen in vsus nostros priuatos duntaxat & proprios, non debemus inde aliquid vsurpare, vt appareat nos pietate ista destruere, non auaritia. Cum vero in vsus communes, non proprios ac priuatos, vel in honorem dei veri conuertuntur, hoc de illis fit quod de ipsis hominibus, cum ex sacrilegis & impijs in verã religionẽ mutãtur. &c.*

Augusti.

VVhen

VVhen temples, idols, groues, and such like things by authoritie be ouerthrovvne, although it is manifest, vvhen vve do that, vve honoure them not but detest them, yet for all that vve may not therefore conuerte them or vse them to oure ovvne priuate vses only and commoditie, that it may appeare that vve destroy them for religion sake, and not for couetousnesse: but vvhen they are conuerted, not into priuate and our ovvne vse, but into common vses or to the honoure of the true God, that is done and broughte to passe in them, vvhich is done and brought to passe in men them selues, whē of Idolaters and vvicked persons they are changed into true religion. This hath God him selfe taught in those testimonies vvhich thou thy selfe hast vsed, vvhen as God him selfe commaunded that of that same groue vvhiche vvas dedicated to strange Gods, there should be vvood taken for his sacrifices: and of Hierico, that all the gold and siluer, and brasse should be brought into the tresurie of the Lord. VVherefore that also vvhich is vvritten in Deuteronomie, thou shalt not couet their siluer nor their golde, neither shalt thou take any thing thereof to thy selfe least thou offende, bicause it is abomination vnto the Lord thy God. &c. It manifestly appeareth that either priuate vses is forbidden in suche thinges, or that nothing shuld so be brought into thy house that it be honored: for then it is abomination. &c. **Hitherto** Augustine.

Priuate vse forbidden of things idolatrous.

By these wordes it doth manifestly appeare that euen things altogether dedicated to Idols & vsed in idolatrie may be conuerted to common vses, and vsed in the seruice of God & to his honor: but not to priuate vses nor superstitiously.

Idolatrous things tourned to common vse.

Caluine vpō **the first of Math. fo. 37.** *Parua est multarū rerum vsus, quarum vitiosa est origo.* The vse of many things is pure, the originall vvhereof is euill.

Peter Martyr **in the Epistle before mentioned touching this matter, writeth on this sorte.**

Peter Martyr.

But let vs consider your other argument, that is to say: It is not lavvfull to vse these kind of vestures, bicause they vvere

inuented of the Popes tyrannie. In this point I do not vvell perceiue hovv it may be affirmed for a ſuretie, that vve cā vſe nothing that perteined to the Pope, and is vſed in Popery. Truly vve muſt take good heed that we bring not the church of Chriſte into ſuche bondage, that it may not vſe any thing that the Pope vſed. It is very true that our forefathers toke the temples of Idols and tourned them into holy Churches vvhere Chriſt ſhuld be vvorshipped: And they toke alſo the ſalarie and reuenevves cōſecrated to the Idols of the Gētiles, to their vvicked shevves and plaies, and to their holy votaries virgins, and trāſpoſed it to finde the miniſters of the Church: And yet al theſe things did not only ſeruice vnto Antichriſt, but vnto the Deuill: yea the holy eccleſiaſticall vvriters did not ſticke to take the verſes of Poets, vvhich had bin dedicated vnto Muſes, and to other diuers gods and goddeſſes, for to be plaide in playes, and ſpoken in shevves, to obteine the fauoure of their gods: I ſay they did nothing ſticke or feare to vſe thē, whē it ſeemed to them cōuenient, imitating Paule the Apoſtle vvho ſtucke nothing at all to reherſe for his purpoſe Menāder, Aratus, and Epimenides, and that he did in intreating the holy Scripture, applye prophane vvordes to ſet forth Gods religion. VVe read alſo hovv that vvine vvas conſecrated vnto Bacchus, breade vnto Ceres, vvater vnto Neptune, oile vnto Minerua, letters vnto Mercurie, ſong vnto the Muſes & vnto Apollo, & many other things. Tertulliā reherſeth in his boke entituled *de Corona militis Chriſtiani*, where almoſt he entreateth this ſelfe ſame argument: Yet for al that vve ſtick not to vſe al theſe things freely aſvvell in holy as in prophane vſes, althogh at one time or other before, they had bene conſecrated to Idols and to diuels. Hitherto Peter Martyr.

Temples of Idols conuerted to the worſhip of Chriſt.

Reuenevves.

Phraſes of ſpeech of poets

Wine and bread cōſecrated to Idols.

Bucer. Bucer in an epiſtle that he writte to Iohn Alaſco, is of the ſame iudgement, his vvords are vvorthy to be noted & be theſe. For if by no meanes it be lavvfull to vſe thoſe thinges vvhich vvere of Aarons preeſthod or of the Gētiles, thē is it not

not lavvful for vs to haue Churches,nor holidaies.For ther is no expreſſe commandement by vvord in the holy ſcriptures of theſe things. It is gathered notvvithſtanding from the example of the old people,that they are profitable for vs to the encreaſe of godlineſſe,vvhich thing alſo experience proueth. For any thing to be a note of Antichriſt, is not in the nature of any creature in it ſelfe(for to that ende nothing vvas made of God) but it hãgeth altogither of cõſenting to Antichriſts religion and the profeſſing therof. The vvhich conſente and profeſſion being changed into the conſente and profeſſion of Chriſtianitie, there can ſticke in the things themſelues no note or marke of Antichriſts religion. The vſe of belles vvas a marke of Antichriſtianitie in our Churches,vvhen the people by them vvere called to Maſſes, and vvhen they vvere rõg againſt tempeſtes: Novve they are a token of Chriſtianitie, vvhen the people by them are gathered togither to the goſpell of Chriſt,and other holy actions. VVhy may it not then be,that the ſelfe ſame garments may ſerue godly vvith godly men that vvas of vvicked ſignification vvith the vngodly?Truly I knovve very many miniſters of Chriſt,moſt godly men,vvho haue vſed godly theſe veſtures, and at this day do yet vſe them: So that I dare not for this cauſe aſcribe vnto them any faulte at al, much leſſe ſo heynous a faulte of communicating vvith Antichriſte,for the vvhiche faulte vve may vtterly refuſe to communicate vvith them in Chriſte. The preeſtes of diuels did celebrate in their ſacrifices, the diſtribution of bread and the cuppe, as Iuſtinus Martyr and Tertullian make mention. VVhat lette is there vvhy vve may not vſe the ſame ceremonies alſo? you vvill ſaye vve haue a commaundemente of the Lorde touching this ceremonie. Very vvel: And by the ſelfe ſame it apeareth that ſame thing to ſerue among the children of God to the ſeruice of Chriſt, vvhich the vvicked abuſed in the ſeruice of deuils, if the cõmandement of Chriſt be added thereto. But it is the commãdement of Chriſt that in our holy actions vve inſtitute and

The vſe or abuſe of things indifferent.

Bucers opiniõ.

Iuſtinus Martyr.

vse all thinges so as comlinesse and order be obserued, that faith may be edified.

The same maister Bucer **in an other Epistle written to maister Cranmer Archbishop of Canterbury, saith on this sorte:** All true godly men may godly vse those rites vvhiche vvicked men haue abused howsoeuer vngodly.

Bullinger and Gualter.

Bullinger & Gualter **in the Epistle before alleaged, answering this question, whether we may weare such apparell as the Papists do:say on this sorte:** If vve shoulde haue nothing common vvith them, then must vve forsake all our Churches, refuse all liuings, not minister baptisme, not say the Apostles or Nicene crede, yea and quite cast avvay the Lordes prayer, neither do you borrovve any ceremonies of them. The matter of apparell vvas neuer taken avvay at the beginning of reformation, and is yet reteined, not by the Popes lavve, but by the kings commaundemēt, as an indifferent thing of mere policie. Yea truly if you vveare a cap or a peculiar kind of apparell, as a ciuile & politique thing, it smelleth neither of Iudaisme nor Monachisme: For these vvil seeme to separate themselues from the ciuile and common life, and accompt a meritorious deede in the vvearing of a peculiar garment. So Eustachius Bishop of Sebastia, vvas not simply condemned for vvearing a peculier kind of garment: but for that he did put religion in his garment. The Cānons of the councell of Gangren, Laodicen, and of the sixte councell, are vvell knovvne. If in case, any of the people be persvvaded that these things sauoure of Papisme, Monachisme, or Iudaisme, let thē be told the cōtrary, and perfectly instructed therein. And if so be through the importunate crying out hereon before the people by some men, many be disquieted in theyr cōsciēce, let thē beware vvhich so do, that they bring not greter yokes on their ovvne neckes, & prouoke the Quenes maiesty and bring many faithful ministers in such dāger, as they cannot ridde themselues out of againe. **Hitherto** Bullinger.

Superstition in garmēts condemned.

I haue the rather set downe these mens sayings at large, bycause

bycause they be bothe pithie, learned, and wholy to the confutation of your assertion. Wherefore I conclude, that a Christian magistrate maye retayne any ciuill, politique or Ecclesiasticall orders and rites, of whomesoeuer they were inuented, or howe soeuer they haue bene abused, so that, First, they be not against the worde of God: Secondly, that iustification and remission of sinnes be not attributed vnto them: Thirdly, that the Churche be not troubled with the multitude of them: Fourthely, that they be not decreed as necessarie and not to be chaunged: And last of al, that men be not so tyed vnto them, but that by occasion they maye be omitted, so that it be without offence and contempt.

Yet one thing I muste admonishe you of, that there is a difference to be made betwirte those things whiche were wholy dedicated to false Gods, and to be vsed in the worshipping of them: & those things which were vsed in the false worshipping of the true God: For the Papists herein differ from the Gentiles, that they acknowledge and confesse the true God, and beleeue the same articles of fayth that we do, but yet worship him not aright, nor beleeue on him in all pointes as the worde of God prescribeth: And therefore if things abused of the Gentiles, and inuented by them maye be vsed of Christians, much more may things inuented and abused by Papists. But of this matter I mind also to speak something in the seconde parte of this Admonition.

A difference betwene the worshipping of false Gods & the worshipping of the true God falsly.

The twelfth. Then as God gaue vtterance [b] they preached the worde onely: Nowe they reade homelyes, articles, Iniunctions. &c.

[b] Iohan. 6. 38. Iohan. 12. 49. 1. Cor. 11. 23.

Here you quote in the margente the 6 te of Iohn verse 38. where Christe sayethe, That he came downe from heauen not to doe his owne will, but the will of his father that sente him. Likewise the. 12. of Iohn verse. 49. where also he saithe that he hath not spoken of himselfe, but the father that sente him gaue him commaundement what he shoulde say

and what he shoulde speake. And the firste to the Corinthians. 11. Chapter. verse. 23. where Saint Paule saythe, that he receiued of the Lord, that which he deliuered vnto them. No man denieth but that the worde of God onely ought to be preached, and that as God giueth vtterance, but doe you meane that we maye not studie for our Sermons, or that we maye speake nothing but the very terte of Scripture, without amplifiyng or expoūding the same? When I know your meaning herein, you shall vnderstande more of my mynde. In the meane time, this I am sure of, that the Homelies appoynted to be read in the church, are learned, godly, agreeable to Gods worde, and more effectuall to edification than a number of your Sermons whiche consiste in wordes onely, and entreate of little else but of cappe, surplesse. &c. Archbyshoppe, Lorde Byshoppe &c. the ende wherof is not edifitation, but contention. Homelies read in the Churche haue alwayes bene commendable, and vsuall euen from the beginning, lyke Augustine, Chrysostome, & others: and why may not Articles and Iniunctions being collected to the setting forth of true religion and good orders in the Churche be read there also as in a moste mete place? but I perceiue you are enimies to reading, bycause you loue so wel to heare your selues talking, I wil say no worde.

Scriptures may be amplified.

Homelies read in the Church are commendable.

The thirteenth and fourteenth. Then it was painefull: nowe gainefull. [d] Then poore and ignominious: now riche and glorious. And therefore titles, liuings and offices by Antichrist deuised, are giuen to them, as Metropolitane, Archbyshop, Lordes grace, Lord Bishop, Suffragane, Deane, Archdeacon, Prelate of the garter, Earle, Countie Palatine, honor, high Commissioners, Iustices of peace and quorum. &c. All which together with their offices as they are straunge and vnheard

[c] 1. Tim. 3. 1.

[d] Philip. 4. 11. 2. Cor. 6. 4. 8. 10.

heard of in Chriſtes Churche, nay playnely in Chriſtes worde forbidden: ſo are they vtterly with ſpeede out of the ſame to be remoued. f

f Ma.23.11.12. Luc.22.25. 1.Cor.4.1. 1.Petr.5.2.3.

It was then as it vſeth to be vnder ỹ croſſe. And it is now as it vſeth to be when God doth bleſſe it with peace, quietneſſe, and godly magiſtrates: And yet ſurely euen nowe it is more painefull, than gainefull, more ignominious than ryche and glorious: and that do thoſe knowe that beare the heate of the day. But it is the more paynefull and ignominious for you, who ceaſe not with rayling and ſpitefull wordes in pulpits and at tables to depraue and backbite your brethren, and to trouble the whole ſtate with your factions and dayly inuented newe opinions: the perſecution of the ſworde ceaſeth, but the perſecution of the tong is extreame hote, and we who gaine ſo much and be ſo glorious, are moleſted as well by you as by the Papiſt, and Atheiſt: And therefore not verie glorious.

The miniſtery is now more painefull than gainefull.

You adde and ſay. That therefore titles, liuings & offices, by Antichriſt deuiſed, are giuen to them, as Metropolitane, Archbiſhop, lords grace, lord Biſhop, Suffragane, Deane, Archdeacon, Prelate of the Garter, Earle, Countie Palatine, Juſtice of peace and quorum. &c. All which togither with their offices as they are ſtrange & vnheard of in Chriſtes Church, nay plainly in Gods worde forbidden: So are they vtterly with ſpeede out of the ſame to be remoued.

Here you are in your ruffe, but you ſhewe your ignorance, and contemptuous ſtomacke: you haue giuen ſentence that the names of Metropolitane, Archbyſhop. &c. and their offices were deuiſed by Antichriſt. Likewiſe ỹ they are ſtrange

strange and vnheard of in Christes Church: Also that they be plainely in Gods word forbidden: and last, that they are vtterly with spæde to be remoued. If you can proue al these points, it is time the Church were transformed, & the whole kind of gouernement of this Realme altered. But if you cã not proue them, then is it highe time that suche insolencie shoulde be repressed, and perturbers of Churches and common weales reformed. Well, I must do the best I can, to improue all these poyntes, which I might do sufficiently, if I should as barely denie them, as you haue affirmed them: But I will not deale so nakedly in so greate a matter.

The antiquitie of Archbyshops.

First therefore I proue that the names of Metropolitan and Archbishop. &c. be not Antichristian names, that is, names inuented by Antichrist, but moste auncient, yea that they were in the Churche long before the Gospell was publiquely embraced by any Prince or in any kingdome. Polydore Vergile *lib. 4. de inuento. rerum cap. 12.* saythe, that Clement in his booke entituled *Compendiarum christiane religionis*, testifieth, that the Apostle Peter did in euerie Prouince appoynte one Archbishop, whome all other Bishops of the same Prouince shoulde obey: he saithe also, that the same Archbyshop was called Primas, Patriarcha, and Metropolitanus. Peter was not Antichrist, Ergo the name of an Archbyshop is no Antichristian name.

Clemens saith that Peter appointed Archbyshops.

Volusianus.

Volusianus, Byshop of *Carthage*, who liued *Anno domini.* 865. in one of his Epistles which he writ to Nicholas the first in the defence of the mariage of Priestes, saythe, that Dionysius Areopagita (as some men name him) S. Paules scholer, was by Saint Paule made Archbyshop of *Athens*.

Erasmus.

Erasmus in his argument of the Epistle to Titus, saythe that Paule made Titus Archbyshoppe of *Creta*. The same saith Pellicane in his argument vpon the Epistle to Titus. But Antichrist was not in Paules time, *Ergo*, the name of an Archbyshop was not inuented by Antichrist.

Anacletus.

I omit Anacletus a godly Bishop and Martyr, who liued

Anno

Anno domini. 85. whiche in his Epistle *tom.* 1 *conci.* diuers times maketh mention of Archbyshops, Patriarks, Primates, Metropolitans: and sayth, that S. James whiche was called Iustus, was the first Archbyshop of Ieruſalem. S. Iames archbyshop.

I omitte also Anicetus, who liued *An. domini.* 155. whiche lykewise in his Epistle maketh mention of Archbishops, bicause these Epistles are not without iust cause suspected, either to be none of theirs, or els in diuers points corrupted. But that notable and famous councel of Nice, must be, and is of al wise and learned men next vnto the Scriptures thē selues, reuerenced, esteemed, and embraced: that Councell celebrated *Anno domini.* 330. (when as the Byshoppes of Rome were as yet learned and godly men) dothe not onely allowe of the name, but also of the office of Metropolitane, Archbyshop, Archdeacon. &c. Nicene coūcel.

In the sixth Canon of that Councell it is thus written: This Counsell doth determine him to be no Byshop, vvhich is made vvithout the consente *Metropolitani Episcopi*, of the Metropolitane. Metropolitane

In the. 13. Can. mention is made of a Patriarke, and of an Archdeacon, diuers times, and his office there in diuers points declared, as it is also in the seauenth Canon of the same Counsell. In the. 25. Canon is named both Patriarke and Archbyshoppe, and declared what authoritie they had in their prouinces, and in admitting of Byshops: So is it likewise in the. 26. and. 27. Cannons of the same Counsell. Archdeacon. Patriarke.

Ambrose also, that olde and learned father both alloweth the name and office of an Archbyshoppe. *Libr. De dig. Sacerdo. cap.* 5.

Sozomenus likewise *Lib.* 2. of his Ecclesiasticall history, *Cap.* 8. calleth Symeon Archbyshop of *Seleucia*, and Basile the great, Metropolitane of *Cappadocia. Lib.* 3. *Cap.* 16.

Damasus calleth Stephen an Archdeacon.

Hierome in his Epistle *Ad Enagrium*, hath this name Archdeacon.

Sextus in his decrées saythe, that Laurence the Martyr was an Archdeacon.

Sozomenus lib. 7. cap. 19. maketh mention of an Archdeacon, reading the Scriptures.

Socrates in the seauenth boke of his Ecclesiasticall historie speaketh of one Timothie an Archdeacon.

Deanes. Augustine in his firste boke *De moribus Ecclesiæ Catholicæ*, maketh mention of Deanes and their offices.

Hytherto Antichriste had not inuaded the Churche of Rome. But what shoulde I trouble you with any moe authorities? Those that be learned may easily vnderstand that these names, Metropolitane, Archbyshoppe, Archdeacon, Primate, Patriarke, and suche like, be moste auncient and approued of the Eldest, best, and worthiest councels, fathers and writers. And for as much as the original and beginning of these names (such is their antiquitie) can not be found (so far as I haue read,) it is to be supposed that they haue their original from the Apostls them selues: For as I remember Augustine Saint Augustine hath this rule in his 118. Epist *Ad Ianua*. Those things that be not expressed in the scripture, and yet by tradition obserued of the vvhole Church, come either frō the Apostles, or from generall Councells, as the obseruing of Easter, the celebrating of the day of the ascention, and of the comming of the holie Ghost, and such like: ☞ And in his boke *De baptis. contra donatistas, lib. 4. Quod vniuersa tenet ecclesia, nec conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum rectissimè creditur*. That vvhich the vvhole Church doth holde, not being appoynted by councelles, and yet is alvvayes obserued, it is truely to bee beleued that it is no otherwise appointed than by the authoritie of the Apostles: But these names and offices haue ben alvvays generally obserued of the whole Church, neither is it to be found where they were firste appointed in any Councell, therefore no dout the Apostles appoynted them: &c. ☜

hery

very vnlearned therefore and ignorant be those, whiche so boldly affirme, that these names (vsed in the purest tyme of the Church) be Antichristian.

Whether that the name of Prelate of the garter, Earle, Countie Palatine, Honor, high Commissioner, Justice of peace, and Quorum, (being necessarie offices in this Common weale, partly for the honour of the Prince and realme, but especially for the good gouernement of all states and degrées of persones) bee Antichristian, lette those consider, to whome God hath committed the sworde of gouernemente. Such insolent audacitie against states and lauful regiment, is rather to be corrected with due punishement, than confuted by argument. Civil offices giuen to Prelates.

Lordes grace, Lorde Bysshop, honour. &c. be names of reuerence, teaching vs to acknowledge our duetie towardes our superiours, and their authoritie ouer vs: and it is muche more to be reprehended, not to giue honoure to whome honour is due, than to receiue honour when it is due. You may and you please in verie auncient histories, and in great learned fathers sée, as honorable & reuerent titles giuen vnto Bysshops as these bée. And surely it is not Antichristian to be called by names and titles, not ambitiously sought for, but orderly & laufully giuẽ accordíng to the conditiõ & state of the place wherin a man is: But it is Antichristiã, that is, proude, presumptious, disdainefull, arrogant, and contemptuous, to refuse to giue to euery one that name and title that by lawe, ciuilitie and duetie of vs is required, and expresseth our reuerence, duetie and obedience. Titles of dignities in Ministers not Antichristian.

You would speake as muche of names of honoure and reuerence in other persons, if you durst be so bolde with them, as you thinke you may be with some.

Now it followeth to proue that the offices signified by these names, are not strange & vnheard of in Christes churche, neither yet plainly in Gods worde forbidden, that they

are not to be remoued, but as most necessarie to be reteined.

Antiquitie of offices.

It is without all doubte, that both these names and offices haue beene in Christes Churche long before Nicene Councell, and that they haue had in the same, continuaunce euen to this day, as partly it may be gathered by that whiche I haue spoken before, and most manifestly by al Hystories and learned writers, from before that counsel of Nice, to this instant houre, and therefore they little considered

Offices of archbyshops auncient.

what they writte, when they set it vowne, that these names, and offices were straunge and vnheard of, in the Churche of Christe.

These men contemning auncient writers, neuer read them, and that is the cause of such vnlearned assertions.

Cyprian.

Cyprianus Lib. 1. Epist. 3. ad Cornelium speaking of the office of an Archbishop, saith on this sort: *Neque enim alunde hæreses obortæ sunt, aut natæ schismata, quam inde quod Sacerdoti dei non obtemperatur, nec vnus in Ecclesia ad tempus Sacerdos, & ad tempus index vice Christi cogitatur: cui si secundũ magisteria diuina obtemperaret fraternitas vniuersa, nemo aduersus Sacerdotum Collegium quicquam moueret.* Neither haue heresies or schismes risen of any other occasion than of that, that the priest of God is not obeyed, neither one priest for the time in the Church, and one iudge for the time in steade of Christe, thought vppon: to whome if the whole brotherhoode woulde be obedient according to Gods teaching, no man woulde moue any thing against the Colledge of Priestes.

Cyprian expounded.

Cornelius being Bysshoppe of Rome, and hauing excommunicated certaine notorious wicked men, and afterward being threatned and yll vsed at their handes, began to faint, and to be wearie of his office: Cyprian hearing thereof wrote comfortably vnto him, and willed him in any wise to proceed, shewing further what seedes of schismes ensueth in any prouince or dioceese, whereas the Bysshops authoritie is despised: for in these words he speaketh not of

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Archbi-shops &c.

the vsurped authoritie of the Bishoppe of Rome ouer all Churches, but against the insolencie of some, which despising their Metropolitane or Archbishop, did with their factiousnesse trouble the Church. For he would haue an Archebishop in euery prouince, which should beare the chiefe rule ouer the rest of the Cleargie: and so do the godliest and best learned expound Cyprian.

Authoritie of Archebishops.

The same Cyprian writing to one Florentius Pupianus, speaking in his owne behalfe, beeing Bysshoppe of Carthage, sayth on this sorte: *Unde schismata & hæreses ortæ sunt & oriuntur nisi dum Episcopus qui vnus est, & Ecclesiæ præest, superba quorundam præsumptione contemnitur, & homo dignatione dei honoratus, ab hominibus indignis iudicatur.* From vvhence haue heresies and schismes sprõg heretofore, and vvhereof spring they novv, but that the Byshop vvhiche is one, and gouerneth the Churche, by the presumpteous disdaine of certen, is despised: and a man preferred by Goddes allovvance, is examined and iudged by vnvvorthy men? For it is the chiefe and principall office of an Archebishop to kéepe vnitie in the Churche, to compounde contentions, to redresse heresies, schismes, factions, to see that Bysshoppes and all other of the Cleargie, whiche be vnder hym, doe theyr duetie. &c. And therefore Hierome writing vppon the firste to Titus, sayethe, that in the beginning a Bysshop and a Priestе was all one, but after that there began to arise factions in religion, and some saide they holde of Apollo, some of Paule, some of Cephas, and some of Christe, it was decréed that one shoulde be chosen to beare rule ouer the rest, to whome the chiefe care of the Church should apperteine, and by whome sects and schismes shuld be cut off.

Here a man may reason thus: the distinction of degrées began in the Churche, when men began to say, I holde of Paule, I hold of Apollo. &c. But this was in the Apostles time. 1. Cor. 3. Therefore these distinctions of degrées began in the Apostles time.

The same Hierome in his epistle *ad Evagrium*, teacheth, that the cause why one was chosen among the bishops to rule ouer the rest, was in *Schismatis remedium, ne vnusquisq; ad se trahens Christi ecclesiam rumperet*, to meete with schismes, least euery one according to his owne fansie shoulde teare in peeces the Church of Christ. And saith further, that in Alexandria, from S. Marke vnto Heracla and Dyonisius Byshoppes, the ministers vsed to elect one among themselues, whome they placing in a higher degree called a Byshop, euen as an armie should chose their Captaine, or deacons should chose one of them selues, whome they knewe to be paynefull, and call him an Archedeacon. *Hec Hierom.*

Hierome.

In all these places Hierome doth not maineteine the authoritie of one man ouer the whole Church, but thinketh it necessarie that in euery Prouince there be one to be chiefe ouer the rest for vnities sake, and for reuting out of contentions and sectes. And therefore *contra Luciferianos* he saithe, that onlesse this superioritie were, there would be as many schismes in the Church, as there be priests.

Causes of superioritie amongst ministers.

Chrisostome.

Chrysostome writing vpon the twentith of Mathewe, saith: that the rebellious nature of man caused these distinctions of degrees, that one should be an Apostle, an other a Byshop, another a Minister, another a lay man. And that onlesse there were suche distinctions of persons, there could be no discipline.

And vppon the. 13. to the Romanes he saith, that bycause equalitie engendreth strife and contention, therefore superioritie and degrees of persons were appointed.

☞ And in the. 13. *ad Hebr* expounding these wordes *Parete his qui præsunt vobis, &c.* (which both he and al other writers vnderstand of bishops) saithe, that there be three euils which ouerthrow the Church & all other societies: the firste, is to haue no superioure, none to rule: the seconde, to haue many disobedient, the third, to haue euil rulers. The

firſt

Superioritie in the Cleargie.

first he proueth by diuers examples, as by a quier whiche is without a Chaunter, an armie of souldiers without a Captaine, a ship withoute a master, a flocke of sheepe without a shepherd: As it may in that place more at large be seene.

In what respecte there is equalitie among ministers.

It is not to be denied but that there is an equalitie of all ministers of Gods worde, *quoad ministerium*, touching the ministerie, for they haue all like power to preach the word, to minister the sacramẽts, that is to say, the word preached, or the Sacraments ministred, is as effectuall in one (in respecte of the ministerie) as it is in an other. But *quoad ordinem & politiam*, touching order and gouernement, there alwaies hathe bene and muste be degrées and superioritie among them. For the Church of God is not a confused congregation, but ruled and directed aswell by discipline and pollicie in matters of regimente, as by the worde of God in matters of faith. And therefore well saith master Caluine in his Institutions Cap. 8. That the twelue Apostles hadde one among them to gouerne the rest, it was no maruell: for nature requireth it, and the disposition of man will so haue it, that in euery companie (although they be all equall in power) yet that there be one as gouernoure, by whome the rest may be directed: there is no courte without a Consul, no Senate without a Pretor, no Colledge without a President, no societie without a Master. *Hac Caluin.*

Caluine alloweth superioritie.

Paule was superioure both to Timothie and Titus, as it may easily be gathered out of his Epistles written vnto them.

Titus had superioritie ouer all the other pastours and Ministers whiche were in Creta: for he had *Potestatem constituendi oppidatim presbyteros*: authoritie to ordeine Elders in euery Citie Tit. 1. The whiche placemaister Caluine expounding, saith on this sorte. *Discimus ex hoc loco. &c.* We learne of this place, (saith he) that there was not such equalitie among the Ministers of the Church, but that one both in authoritie and councell did rule ouer another.

Titus had superioritie.

Time-

Timothie bare rule ouer all the other Ministers of the Churche of Ephesus: For Paule saith vnto him. 1. Tim. 5 *Aduersus Presbyterum accusationem. &c.* against a minister receiue no accusation, vnlesse ther be tvvo or three vvitnesses. In which words Paule maketh him a iudge ouer the reste of the Ministers: and Epiphanius *Lib.* 3 *Tom.* 1. *contra heresim Aerij* proueth Timothies superioritie ouer the rest, by this selfe same place.

Timothies authoritie.

That this word *Presbiter* in this place of the Apostle signifieth a Minister of the word, both Ambrose, Caluine, and other learned writers declare.

A litle disgression to proue that Timothie was bishop at Ephesus.

☞ But bycause some desirous of cōtention, seeing certen pointes of their contentious doctrine manifestly ouerthrowen by the example of Timothie Bishop of *Ephesus*, haue contrary to the opinion of all learned men denied hym to be Bishop there: I purpose in fewe words to shewe howe desirous they are in this pointe (as in diuers others) to be singuler, and howe manyfestly they doe decline from the truth.

1. The course of the Epistls.

Firste therefore that Timothie was Bishop of *Ephesus*, the whole course of the two epistles written vnto him declareth, wherein is conteined the office and dutie of a Byshop, and diuers preceptes peculiarly perteyning to that function, as it is manifest: neither were those epistles written to Timothie for the instruction of other only, but for the instruction of him selfe also, as the whole course of both the Epistles doe declare, and all learned expositours confesse.

2. The subscription.

Secondly the subscription of the second Epistle is this: Πρὸς Τιμόθεον δευτέρα τῆς Εφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ρώμης, ὅτε ἐκ δευτέρου παπέστη Παῦλος τῷ Καίσαπι νερωνι. The second (Epistle) was written from *Rome* to Timothie, who was ordeined the first Bishop of the Church of *Ephesus* when Paule appeared before the Emperoure Nero the second time.

Which

Timothie byshop.

Whiche although it be left out in some Greeke Testamentes, yet is it in the moste, the best, and the auncientest, yea almost in all: neither is this a sufficient answere to saye, that the subscriptions of some one or two Epistles seeme to be untrue, therefore this is untrue: For this subscription, as it is no doubt of great antiquitie, so is it consonant to all olde auncient authoritie.

Thirdly, the vniuersall consent of histories conclude him to be Byshop at *Ephesus*. Eusebius. lib. 3. cap. 4. sayth, that Timothie vvas the first byshop of *Ephesus*.

3 Consent of hystories.

Dorotheus who lived in Diocletians time, writeth that Paule made him byshop of *Ephesus*.

Nicephorus lib. 2. cap. 34. sayth, that Paule made him Bishop of *Ephesus*, before he vvrit his first Epistle vnto him.

Hierome *in catalog. scripto. Eccles.* sayth that he was made Byshop of *Ephesus* by Paule.

Isidorus *de patribus noui Testamenti*, sayth also that he vvas byshop of *Ephesus*.

Antonius *parte. 1. titulo. 6. cap. 1.* affirmeth the same out of Polychrates. So doth *Supplementum chron.* So doth also Volaterane li. 20. where he calleth him *Presulem Ephesinũ*. And all the histories that I haue read, whiche make any mention of him.

Historia Magdal. centu. 1. lib. 2. cap. 10. in vita Ioan. Euang. hath these wordes: *Constat Paulum Ephesinæ Ecclesiæ Timotheum dedisse pastorem:*

Surely it is the generall consent of all histories that Timothie was byshop of *Ephesus*.

Fourthly, the fathers affirme the same.

4 Consent of fathers.

Dionysius Areopagita (so called of some men) who lived in the Apostles tyme, wryteth his booke *De diuinis nominibus*, to Timothie Byshop of *Ephesus*.

Epiphanius *lib. 3. to. 1.* affirmeth that Timothie vvas Byshop of *Ephesus*.

Ambrose sayth the same in his Preface to the first Epi-

stle written to Timothie.

Chrisostome in his argument of the same epistle giueth this reason why Paule of all his disciples writ onely to Timothie and Titus, Bicause he had committed to them the gouernement and care of the Churche: and the other he carried aboute with him. The same Chrisostome vppon the fourth to the Ephe. speaking of Pastors and Doctors, vseth Timothie and Titus for an example.

Oecomenius likewise vpon the. 4. to the Ephesians calleth Timothie and Titus Bishops. And vpon. 1. Timo. 1. he saith ẏ Paule ordeined Timothy Bishop of Ephesus. And in the 5. chapter vpon these wordes, *Manus cito nemini imponas*, he saith *Mandat de ordinationibus, episcopo enim scribebat.*

Theodoret. vppon the firste to Timothie affirmeth in plaine wordes, that Timothie had cure of soules committed vnto him.

But to be short, there is not one olde writer which speaking of this matter doth not testifie that Timothie was Bishop of Ephesus.

5 Consent of late writers.

Last of all I proue him to be Bishop there by the consent of the late writers.

Erasmus in his annotations, saithe that Paule made him bishop: so saith he likewise in his Paraphra. 1. Timo. 4.

Pellicane saith the same. 1. Tim. 1.

Zuinglius in his booke called Ecclesiastes saithe directlye that Timothie was a Bishop.

Bucer saithe the same, writing vppon the. 4. chap. of the epistle to the Ephe.

Caluine vpon. 1. Tim. 1. calleth him Pastor of the churche of Ephesus. And in the. 1. Tim. 4. expounding these wordes, *Ne donum quod in te est. &c.* he saith *Spiritus sanctus oraculo Timotheum destinauerat, vt in ordinem pastorum cooptaretur:* And in the. 2. Tim. 4. saith that he did excell *Vulgares pastores*, common pastors, meaning that he was an excellent pastor, indued with more singular and notable gifts, & of greater

Timothie byshop.

ter authoritie than the common ſorte of paſtors be. And in the ſame chapter ſpeaking of Paules ſending for Timothie from Epheſus to Rome, he ſaith, That there vvas no ſmall cauſe vvhy Paule ſent for Timothie from that church vvhich he ruled and gouerned, and that ſo farre of: Hereby vve may gather (ſaith he) hovv profitable cõference is vvith ſuch mẽ: for it mighte be profitable to all Churches, vvhich Timothie might learne in a ſmall time: ſo that the abſence of halfe a yeare or a vvhole yeare, is nothing in cõpariſon of the cõmoditie that cõmeth thereby. And againe in the ſame place he ſaith that Paule ſent Tichichus to Epheſus, vvhen he ſent for Timothie to Rome, in the meane time to ſupplye Timothies abſence. By all theſe places it is manifeſt that Caluine taketh Timothie to be paſtor and Biſhop of Epheſus.

Bullinger vpõ theſe vvords alſo *ne neglexeris quod in te eſt donum. &c.* noteth three things to be obſerued in ỹ ordering of a Biſhop: and proueth thereby that Timothie was lawfully called to his Biſhopricke And vppon theſe vvordes. 2. *Tim. 1. Quamobrem cõmoneſacio te vt ſuſcites donum. &c.* he ſaith that *per donum dei* Paule vnderſtandeth the gift of prophecying *& functionem Epiſcopalem*, the office of a Biſhop to the vvhich the Lord called Timothie, but by the miniſtery of Paule. What can be ſpoken more playner?

Illiricus in his epiſtle dedicatorie to the new Teſtament ſaith, that Paule praiſed Timothie his Biſhop, and in his preface to the epiſtle vvritte to Timothie, he calleth Timothie & Titus *præſtantes doctores, multarumq; eccleſiarũ Epiſcopos.*

Of the ſame iudgement is Muſculus and all the reſt of the late vvriters that I haue readde, one onely excepted, vvho notvvithſtanding in effecte confeſſeth alſo that he was Byſhop at Epheſus: for in his annotations. 1. Timo. 4. vppon theſe vvordes *vſque dum venero. &c.* he ſaithe, that vvhen Paule ſente for the miniſters of Epheſus to Miletum Acto. 20 he ſent for Timothie eſpecially, *Cuius miniſtros*, (meanyng of Epheſus) *ac proinde Timotheum inprimis Miletum*

accersiuit. But it is manyfest Acts. 20. that they were all pastours and byshops. Therfore Timothie was a byshop. The same author vpon these words. 1. Ti 5. *aduersus Presbiterum. &c.* sayth, *Timotheum in Ephesino presbiterio tum fuisse* τον προεστῶτα *1. Antistitē, vt vocat Iustinus*. And addeth, that it is manyfest by Cyprian, that the byshop dyd rule in the Colledge of Seniors. Then if he that was chiefe in the college of Seniors, was a bishop: and Timothie, was chiefe in the college of Seniors, it must needes follow that Timothie was a Byshop.

But it may appeare how little learning and learned mē be esteemed of those, which to mainteine contention, are not ashamed to deny that which all learned men agree vpon.

The chief reasons to the contrarie answered.

Their reasons as in number they be not many, so in substance they be nothing: I wil recite the chiefe, and leaue the rest to children to be discussed.

1 The place. 2. Tim. 4. answered. The worke of an Euangelist.

The first, is taken out of the 2. Ti. 4. where Paule sayth to Timothie, *Opus perage Euangelistæ*: do the vvorke of an Euangelist. Their reason is this: Paule biddeth Timothie do the worke of an Euangelist, *Ergo*, Timothie was not Byshoppe.

First therfore we must search out what *opus Euangelistæ* is, and then trie whether it be incident to the office of a Byshop or no.

Bullinger vpon that place sayth, that he doth the worke of an Euangelist vvhich preacheth the Gospell purely, and is not by any persecutiōs or aduersitie driuen from his calling.

Hemingius sayth, that *opus Euangelistæ*, generally taken, is to preache the Gospell

Musculus in locis commun. titulo de verbi ministris, sayth, that he is *Euangelista*, either that preacheth or that vvriteth the Gospell and that Paule in the first sense speaketh to Timothie, saying, *opus fac Euangelistæ*.

And in the same place among other things that Paule requireth of a Byshop, he affirmeth this to be one, *vt opus peragat*

Timothie byshop.

peragat Euangelistæ. So sayth Illiricus likewise.

Zuinglius also is of the same iudgement in his booke called Ecclesiastes, and proueth by that text of Paule, that the vvork of an Euangelist, and of a Byshop is al one. Now how this reason doth followe, Paule did bid Timothie preache the Gospell purely and constantly, *Ergo*, Timothie was not a Byshop, let euery man iudge.

The seconde reason is taken out of the. 4. to the Ephe. 2 The place Ep. 4. answered.

Et ipse dedit alios quidem Apostolos, alios verò Prophetas, alios autem Euangelistas, alios autem pastores ac doctores: He therefore gaue some to be Apostles, and some Prophetes, and some Euangelistes, and some Pastours and Teachers. The reason is framed on this sorte: An Euangelist and a Byshop were distinct offices, & could not be both ioyned in one. But Timothie was an Euangelist, *Ergo*, he was not a byshop. This argument is very feeble in euery part: For first the *maior* is vtterly false: for these offices named by Paule were not so distinct, but that diuers of them may concurre in one man, as may easily be proued. Paule was an Apostle and also a doctor. 2. Ti. 1. Mathew and John being Apostles were also Euangelistes, as the consent of all writers doth testifie. The maior false.

Timothie was according to master Beza his iudgement both an Euangelist and also a Prophet: Loke his notes in the fourth chap. of the first to Timothie.

Zuinglius in his booke called Ecclesiastes, sayth, that an Euangelist is nothing else but a Byshop or a Pastour, as it is manyfest (sayth he) by the vvordes of Paule vvhiche he speaketh to Timothie, saying, *opus fac Euangelistæ*, and Timothie at that time vvhen Paule vvrit this Epistle vnto him, vvas a Byshop: And therefore it is certayne that according to Paule his sentence, the office of an Euangelist and of a Bishop is all one. These be the very wordes of Zuinglius.

Bullinger expounding this place in the 4. to the Ephesiãs, hath these wordes: There is no man vvhich seeth not these

names to be confounded, and one to be taken for an other, for an Apostle is also a Prophet, a doctor, an Euangelist, a myniſter and a byshop: and a byshop is an Euangelist and a prophet: A prophet is a doctor, a miniſter, and an euangeliſt. Therfore the Apoſtle Paule by theſe ſundry names doth ſignifie theſe diuers gifts vvhich God hath beſtovved vpon hys Churche to ſaluation. And in that he ſo often vſeth this diſiunction, *alios aŕ, alios*, he hath ſignified that al giftes are not giuen to one man, but that diuers men haue diuers giftes of the ſpirite, vvherof he hath ſpoken more in the. 12. to the Ro. and the. 1. to the Cor. 12. chap. Hitherto Bullinger.

Pellicane in the ſame place is of the ſame iudgement.

Theſe offices therfore or giftes may well concurre in one man, ſo that the *maior* is falſe, and this concluſion foloweth not, Timothie was an Euangeliſt, *Ergo*, he was no biſhop.

The minor doubtfull.

The *minor* (which is this, Timothie was an Euangeliſt) is very doubtfull: For firſt it may be doubted what an Euangeliſt is. The common opinion of olde writers and alſo of diuers late writers is, that thoſe were properly called Euangeliſts which writ the Goſpels. Other ſay, that he is an Euangeliſt which preacheth the Goſpell. Some ſay that he was an Euangeliſt that was occupied in teaching the people playnly and ſimply. Caluine & ſome other thinke that they were nert vnto the Apoſtles in degrée, and helpers of them, and ſuche as ſupplied their office oftentimes: diuers other opinions there is of Euangeliſtes, and ſcarſe two agrée in one opinion touching the office of an Euangeliſt. The moſte ſaye (which alſo the etymologie of the name doth importe) that thoſe were Euangeliſtes whiche either preached or writ the Goſpell.

Saint Auguſtine in his ſeconde booke *contra Fauſtum Manichæ*, writeth hereof on this ſorte: *Narratores origenis, factorũ dictorũ paſſionũ domini noſtri Ieſu Chriſti propriè dicti ſunt Euangeliſtæ:* They are properly called Euangeliſts, which are the declarers of the byrth, deedes, ſayings, and ſuffrings of

our

Timothie byshop.

our Lorde and Sauiour Iesus Christ. Which may be done bothe by preaching and writing the Gospell, as I sayde before.

Now if Timothie be an Euangelist bicause he preached the Gospell, there is no cause why he may not be a Byshop also, and it is certayne that when Paule sayde vnto him, do the worke of an Euangelist, he ment the preaching of the Gospell.

If an Euangelist be taken in any other signification, howe can it be proued that Timothie was an Euangelist? For this proueth it not, *Fac opus Euangelistæ*, a man may do the worke of an Euangelist though he be not an Euangelist, a man may do the worke of a pastour, though he be not a pastour.

To be short, the conclusion is not necessarie, howesoeuer the premisses be true, for although it shoulde be graunted that both the *maior* and *minor* were true, yet the conclusion doth not follow: For Timothie might first be an Euangelist, and after a bishop, as Zuinglius in his booke called Ecclesiastes, sayth, That Philip the Euangelist beeing a deacon was afterward bishop and pastor of *Cæsaria*: James the yonger beeing an Apostle, as Hierome and al the olde fathers do testifie, was after bishop of *Hierusalem*, and there remayned: and diuers of the Apostles when they lefte off going from place to place, became in the ende byshops, and remayned in one place as it appeareth in olde histories. The conclusiō not necessarie.

So that although one man could not be bothe an Euangelist and a Byshop at one time, and if it be graunted that Timothie was an Euangelist, yet doth it not proue but that he was a byshop also.

But certayne it is, that one man at one time might be bothe an Euangelist and a Byshop, and moste certayne it is that Timothie was a byshop, how certayne soeuer it is whether he were an Euangelist or no.

But here it may be sayde that Timothie no more re- 5

turned

tourned to Ephesus, after he had bene the seconde tyme with Paule at Rome, and therefore not to be like that he was Byshop there. This argument is onely coniecturall, and of no force to proue any suche matter. Notwithstanding if we will credite stories, whereby in suche cases we muste be directed, it is certayne that Timothie returned to *Ephesus*, and there dyed.

Dorotheus sayth ỳ he died at *Ephesus*, & was there buried.

Polycrate testifieth ỳ he was stoned to death at *Ephesus*.

Isidorus in his booke *De patribus nouæ Testamenti*, writeth that he was buried at *Ephesus* in the mount *Pyon*.

Simeon Metaphrastes testifieth the same.

Nicephorus li.10.ca.11. testifieth, that Iulian the Apostata did torment one Artemius for translating the bones of Andrewe, Luke and Timothie from *Patra*, *Achaia*, and *Ephesus*, to *Constantinople*. But it is certayne that Andrewe was crucified at *Patra*, by Aegeas the Proconsul: and auncient writers testifie that Luke was buried in *Achaia*: therefore the bones that were brought from *Ephesus* muste nedes be Timothies.

Hereby it may appeare that Timothie not onely returned from *Rome* to *Ephesus*, but also continued there euen to his death. And therfore certayne it is that he was byshop at *Ephesus*. But now to my purpose.

Ignatius. Ignatius who was S. Iohn his scholer, and liued in Chrystes time, in his Epistle *ad Trallianos* speaketh thus of the authoritie of a bishop ouer the rest: *Quid aliud est Episcopus quam quidam obtinens principatum & potestatem supra omnes?*

The authoritie of Byshops. VVhat is a Byshop but one hauing powver and rule ouer all? And in his Epistle *ad Smirnenses*, he writeth on this sorte, *Honora quidem Deum vt authorem vniuersorum & Dominũ: Episcopum autem, vt Sacerdotum Principem, imaginem Dei ferentem: Dei quidem per principatum: Christi vero per sacerdotium:* Honor God as the author and Lorde of all thinges, and a Byshop as the cheefe of Priests, bearing the Image of God:

Superiori-
tie.

God: of God bicause of his superioritie: of Chryste by reason of his preesthood. **And a little after.** Let lay men be subiect to Deacons, Deacons to Priests, and priestes to byshops, the byshop to Chryst. **And agayne:** Let no man do any thing which perteyneth to the Churche, without the consent of the Byshop. **And agayne:** He that attempteth to do any thing without the Byshop, breaketh peace and confoundeth good order. **The like saying he hath in his Epistle** *ad Magnesianos*. **These three epistles doth** Eusebius **make mẽtion of** *li. 3. ca. 35. & 36.* **and** *Hiero. de viris illustribus.*

Iustinus Martyr **one of the moste auncient writers of the Greekes, in his seconde Apologie** *ad Antoninum Pium*, **alloweth this superiozitie, and calleth him that bare rule ouer the other ministers** προεστα. Cyrillus **calleth hym** αρχιερεα. Tertullian **in his booke** *De baptis.* **sayth that a Byshop is** *Summus sacerdos*. Iustinus Martyr.

Theodoretus *hb. 5. cap.* 28. **writeth that** Chrysostome **beeing the Byshop of** *Constantinople*, **dyd not onely rule that Churche, but the Churches also in** *Thracia*, **in** *Asia*, **and in** *Pontus*. Theodoretus.

Theodoretus *Episcopus Ciri* **in an Epistle that he writte to** Leo, **sayth of him selfe, that he had gouernement ouer** 800. **Churches.**

But what shall I neede to vse suche prooues in a matter so playne and euident to all suche as haue readde any thing of antiquitie? The beste learned men of our dayes, and diligentest preferrers of the Gospell of Christe do with one consent (one or two of the latest writers excepted) acknowledge and confesse that this distinction of degrees and superiozitie in the gouernement of the Church, is a thing moste conuenient and necessarie.

Caluine **in his Institutions sayth on this sorte,** That euery Prouince had among their Byshops an Archebyshop, and that the councel of *Nice* did appoynt Patriarches which should be in order and dignitie aboue Archbishops, it was Caluine. cap. 3.

for the preseruation of discipline: Therefore for this cause especially were those degrees appoynted, that if any thing should happen in any particuler Churche which coulde not there be decided, it might be remoued to a prouinciall Synode: If the greatnesse or difficultie of the cause required greater consultation, then was there added Patriarches togither with the synodes, from whom there was no appeale but vnto a generall councell. This kinde of gouernement some called *Hierarchiam*, an improper name and not vsed in the scriptures: For the spirite of God will not haue vs to dreame of dominion and rule in the gouernement of the Churche. But if (omitting the name) we shall consider the thing it selfe, we shall find that their olde Byshops did not frame any other kinde of gouernement in the Church, from that which the Lorde hath prescribed in his worde. Caluine here misliketh this name *Hierarchia*, but he alloweth the names and authoritie of Patriarkes and Archebishops, and thinketh the gouernement of the church then vsed not to differ from that which God in his worde prescribeth.

Hemingius. Hemingius in his Enchirid. sheweth, that these degrées in the Church be necessarie, and that discipline can not be kept without them. And he addeth that their Churche keepeth this forme *nec mouetur* (sayth he) *anabaptistarum ac libertinorum effreni libidine, qui ecclesiam Christi barbaricum quendã hominum cœtum, sine ordine fingunt, cum habet nostra ecclesia non solum exemplũ Apostolicæ & purioris ecclesiæ, verum etiam mandatum spiritus sancti omnia ordinatè & decenter ad ædificationem faciendi*: Neither is our Churche moued with the licentious libertie of Anabaptistes and Libertines, whiche fayne the Church of Christ to be a barbarous confused societie without order, seeing that our Church hath not onely the example of the Apostolicall and most pure Churche, but also the commaundement of the spirite of God to do all things orderly and decently to edifie.

Bucer. ☞ Bucer vpon the .4. to the Ephes. where he of purpose speaketh

speaketh of the Churche and the due reformation of the same, sayth thus: The thirde parte of discipline is obedience, vvhich is first to be rendred of all to the Byshop and minister: then of euery Clerke to those that be in degree aboue him, and to suche as may helpe him, to the well executing of his my nisterie: Last of all, of byshops to synodes, and to their Metropolitane byshops, and to all other to whome a more ample charge of the Church is committed.

These wordes be playne, he woulde haue all to obey the Byshoppe and minister: euery Clerke to obey him that is in superiour degree: and Byshops to obey synodes and their Metropolitanes.

In the same place he proueth by sundry examples and apt reasons, that this superioritie among ecclesiastical persons is cõuenient and necessarie: and sheweth that these degrees in the Church, Byshop, Archbyshop, Metropolitane, Primate, Patriarke, be not onely most auncient, but also necessarie: and in the ende he concludeth on this sorte: *At quia omnino necesse est vt singuli cleri suos habeant proprios custodes, & curatores, instituenda est vt Episcoporum, ita & Archidiaconorum, aliorumq; omnium, quibuscunq; censeantur nominibus, quibus portio aliqua commissa est custodiendi gubernandiq; cleri, authoritas, potestas, sed & vigilantia, & animaduersio, ne quis omnino sit in hoc ordine ἀπρεπὴς.* Bicause it is necessarie that euery one of the Clergie should haue their rulers and gouernours, the authoritie, povver, vigilancie, and seueritie of Byshops, Archedeacons, and all other by vvhat name soeuer they be called (to vvhom any portion of keeping and gouerning the Clergie is committed) shoulde and ought to be restored, least there be any in this order, out of rule, or vvithout gouernement.

Beza *li. cõfes. ca. 5.* seemeth to allow this superioritie, & those thinges also: his wordes be these: VVhat vvas in olde time decreed of calling prouinciall synodes by the Metropolitane, it manifestly appereth in the old canõs. *Neq; vero nos hi sumus*

quis (ſi inſtaurate eſſent eccleſiarum ruinæ) vel hunc vel aliũ non diſſimilem ordinem repudiandum arbitremur: Neither are vve thoſe, vvho (if the Church vvere reformed) thinke either this or any other like order to be refuſed. **The wordes be playne: and in the ſeuenth chapter of the ſame booke, he maketh two kindes of degrees vſed in the Papiſticall Churche, the one vnknowne to the Apoſtles and to the primatiue Churche: the other taken out of the worde of God: from the primatiue Churche: In this ſeconde order he placeth Archebyſhops, Curates, Canons, Seniors or miniſters, Archedeacons, Deanes, Subdeacons, Clerkes, and although as he truely there ſayth, the Papiſtes haue impudently abuſed thoſe names, and that the light is no more contrarie vnto darkneſſe, than they be vnto thoſe whoſe names they chalenge: yet for aſmuche as maſter Beza confeſſeth that theſe names and degrees are deriued from the Scriptures and primatiue Churche, he inſinuateth his allowing of them, the Papiſticall abuſes beeing taken away, as they be (God be thanked) in this Churche of Englande.**

In the ſame chapter he hath theſe wordes: That paſtors in proces of time vvere diſtincte into Metropolitanes, Byshops, and thoſe vvhom they novv call Curates **(that is, ſuch as be appoynted to euery Pariſhe)** vvhich vvas not in the reſpect of the miniſterie of the vvorde, but rather in reſpect of iuriſdiction and diſcipline. Therefore concerning the office of preaching the vvorde and adminiſtring the Sacraments, there is no difference betvvixt Archbishops, Bishops, and Curates, for all are bound to feede their flocke vvith the ſame breade, and therefore by one common name in the Scriptures they be called paſtours and Byshops. But vvhat impudencie is there in thoſe men, **(meaning the Papiſtes)** to vſe thoſe holy names, and therfore to glory of the ſucceſſiõ of the Apoſtles and true Byshops. **He calleth them holy names, reproueth the Papiſtes for abuſing of them, and truely ſayth, that the diſtinction of theſe names and offices,**

is

is not in the ministerie of the worde and Sacraments: but in iurisdiction and discipline.

I might here vse the authoritie of Gualter and Zanchus, bothe of them notable godly, and learned men, who in their Epistles dedicatorie to their bookes of late set forth, refuse not to giue vnto the Archbishop of Yorke his title of Archbyshop, and that with all reuerence.

But what should I vse any mo words in a matter so generally auouched and allowed of all olde writers, stories, councels, churches, and disallowed of no learned writers of our age (the abuses take away as they be) nor of any godly wise man: But onely of suche as either seeke a confusion, or else a spoyle, whose hearts I pray God conuert.

Wherfore thus I conclude with the very words of that worthy man (who hath so well deserued of this Churche of Englande) master Foxe, In the ecclesiasticall estate vve take not avvay the distinction of ordinarie degrees suche as by the scripture be appoynted, or by the primatiue Churche allowed, as Patriarches or Archbyshops, Bishops, Ministers and Deacons, for of these foure we especially reade as chiefe: In which foure degrees as we graunt diuersitie of office, so we admit in the same also diuersitie of dignitie: neither denying that which is due to each degree, neither yet mainteyning the ambition of any singuler person. For as vve giue to the minister place aboue the Deacon, to the Byshop aboue the Minister, to the Archebyshop aboue the Byshop, so vve see no cause of inequalitie, vvhy one minister should be aboue another minister. one Byshop in his degree aboue another Bishop to deale in his dioces: or one Archebyshop aboue another Archbyshop: And this is to keepe an order duly and truly in the Church, according to the true nature and definition of order by the authoritie of Augu. *libro de ciui. Ordo est parium disparium q; rerum sua cuiq; loca tribuens dispositio.* Order is a disposition of thinges equall and vnequall, attributing to eche their proper places. Hitherto master Foxe. Master Foxe part. 1. histo. pag. 20.

Some ciuil offices meete for ministers.

Now let the indifferent reader iudge whether these offices be strange and vnheard of in the Church of Christ or no.

Concerning the offices of an high commissioner and Iustice of peace, how necessarily they be committed to some of the beste and wisest of the Clergye, what vice by them is hyndered, what inconuenience met with, what necessary discipline vsed, those know that be wise and haue experience in publique affaires and gouernement. There is no worde of God to proue why these offices maye not concurre in one man. But it is the commission that troubleth these men, as for peace they are at defiance with it.

Read more at large hereof in the second part.

To be shorte, they say that all these offices be playnly in Gods word forbidden, and they alledge, Math. 23. Luc. 22. 1. Cor. 4. 1. Pet. 5. The places of Mathew and Luke, be answered before: Christ beateth downe ambition and pride, and desire of bearing rule, as he did before when he saide, be ye not called *Rabbi*, and call no man father, be not called doctors, he doth not condemne the names, but the ambition of the minde. In the. 1. Cor. 4. it is thus written. Let a man thus think of vs as of the ministers of christ. &c. The ministers of the worde in dede are not to be estéemed as Gods, but as the ministers of God. Some among ỹ Corinthians gloried in their ministers, and attributed to much vnto thē: hereof came these factions, I holde of Paule, I of Apollo &c. This teacheth your adherentes and disciples, not to attribute to much to you and such as you are or any other minister of Gods worde: It maketh nothing against the names or authorities either of Archbishop, Lord Bishop, or any other that you haue named, who be the ministers of Christ, and ought so to be estéemed.

The place of S. Peter cap. 5. is thys, Feede the flocke of God. &c. not as thoughe you were lords ouer the flocke. &c. Peter here condemneth hautinesse, contempt and tyrannie of pastours towardes their flockes: he doth not take awaye lawfull gouernement: The pastor hath rule and superioritie

ritie ouer his flocke, but it muſt not be tyrannicall.

Theſe be but verye ſclender prooſes that the names and offices of Archebiſhops, Lord Biſhops, &c. be playnely forbidden by the woꝛd of God.

Surely you had thoughte that no man would euer haue taken paines to examine your margent. I am of Heminigius opinion in this point, that I thinke this your aſſertion ſmelleth of plaine Anabaptiſme: and ſurely if you had once made an equality, (ſuch as you phanſie) among the Clergie, it would not be long oꝛ you attempted the ſame among the laytie, let them take hæde *Tunc tua res agitur. &c.* Anabaptiſme to be feared.

The fouretenth. Then miniſters were not ſo tyed to any foꝛme of pꝛayers inuented by man, but as the ſpirit[g] moued them, ſo they poured foꝛth hartie ſupplications to the Lorde. Nowe they are bound of neceſſitie to be a[h] pꝛeſcripte oꝛder of ſeruice, and boke of commō pꝛayer, in which a great number of things contrarie to Gods woꝛde are conteined, as baptiſme[i] by women, pꝛiuate[k] communions, iewiſh[l] purifiengs, obſeruing[m] of holye dayes. &c. patched (if not altogether, yet the greateſt peece) out of the popes poꝛtuis.

g Rom. 8. 26. 1. Tim. 1. 2.

h Damaſus the firſt inuenter of this ſtuffe, wel furthered by Gregorye the ſeuenth.

i Math. 28. 19. 1. Cor. 14. 35. The firſt appointer hereof was Victor 1. Anno. 198.

k 1. Cor. 11. 18.

l Act 15. 10.

m Exo. 20. 9.

To pꝛoue that miniſters were not ſo tyed to any foꝛme of pꝛayer inuented by man, but that as the ſpirite moued them, &c. you quote, Rom. 8. and the 1. Timo. 1. In the eight to the Romaines the woꝛdes be theſe: Likewiſe alſo the ſpirite helpeth oure infyrmities, for we knowe not what to praye, as we ought, but the ſpirite it ſelfe maketh requeſt for vs, with ſighes which cannot be expreſſed. This place ſpeaketh nothing againſt any pꝛeſcript foꝛme of pꝛayer, foꝛ thē it ſhould diſſalowe the Lorde pꝛayer, but it teacheth vs that it

it is the spirite of God that sturreth vs vp to praye, and maketh vs earnestly poure out our supplications vnto god.

A prescripte order of praier in the church.

And this the spirite worketh aswell by prescripte prayers as by prayers sodenly inuented. The wordes to Timo. Epist.1.cap.1.verse.2. are farre fetched, and nothing to the purpose: the wordes be these, vnto Timothie my naturall sonne in the faith, grace, mercy and peace from God oure father, and from Christ Iesu oure Lorde: What maketh these wordes against any prescripte forme of prayers, peraduenture you would haue alledged the first to Timo.2. I exhorte therfore that first of all supplications. &c. which maketh directly against you.

If you meane by prayers inuented by man, such prayers as man inuenteth against the worde of God, as prayer for the deade, prayer vnto saintes, and suche like, then it is true that you saye: But if you meane suche prayers, as by godly men be framed according to the holye Scriptures, whether they be for matters perteyning to the life to come, or to this life, then you shewe your ignorannce, for it is manifest that there hath bene alwayes in the Churche of Christe, a prescripte forme of publique prayer, as it appeareth in Iustinus Martyr, *Apollo.2. pro christianis*, and other auncient fathers: nether did euer any learned or godly mā, or reformed Church finde faulte herewith, or not greatlye commend the same, except onely the secte of Anabaptists.

Iustinus Martyr.

Damasus added Gloria patri.

Damasus was a good Bysshop, and therefore no good thing by him appoynted, to be disalowed, but he did not firste ordeyne a prescripte forme of publike prayers, he onely added something therunto, as *Gloria patri. &c.* to the end of euery psalme: & decreed that psalmes should be song aswel in the night time, as in the daye time in euery Churche: but they were song in the Churche before, and as I haue saide there was a prescripte forme of prayer in Iustinus Martyrs time, who was long before Damasus.

Gregory made the Letany.

Gregorie added the Letanie onely. I muse what you meane

meane to write so manifest vntruthes.

You note not here neither are you able, any praier in the whole Communion boke, wherein there is any thing not agreable to Gods worde. We may say as Saincte Austine saith in his. 121. epistle written *ad Probam viduam. Et si per omnia precationum sanctarum verba discurras quantum existimo nihil inuenies, quod non ista Dominica contineat, & concludat oratio. Unde liberum est alijs atq; alijs verbis, eadem tamen in orando dicere, sed non debet esse liberum alia dicere.* And if thou runnest thorough all the vvords of the holy prayers, I suppose thou shalt finde nothing vvhiche the Lords prayer doth not conteine and comprehend: therefore vve may in other vvordes speake the same thinges in our prayers, but vve may not speake contrary things. Augustine.

But you say A number of thinges contrary vnto Gods word are conteyned in thys booke, as baptisme by women, priuate communions, Jewishe purifyengs, obseruing of holydayes. &c. patched, if not altogither, yet the greatest peece out of the Popes portuis.

Here is not one praier in all the whole communiō boke founde faulte with, and yet your quarrell is against a prescripte forme of prayers inuented by man. All prayers good in the Communion booke.

You marueilously forget your selfe, and confusedly goe from matter to matter, without any consideration.

Digressing therfore from prayers conteyned in the communiō boke, you come to other matters in ỳ same, against gods word as you say, & first you alledge baptising by womē.

I denie baptising by womē to be expressed in that boke, and when you haue proued it to be necessarily gathered out of the same, then shall you heare my iudgement thereof.

Your places of scripture alleadged against it, are not of sufficiente force to proue your purpose. Christe in the. 28. of

Feeble argu-ments.

Mathew said to his disciples, Go and teache al nations, baptising them in the name of the father. &c. *Ergo* women may not baptise, I say this argumente followeth not, no more than this doth, *Ergo* pastors may not baptise, for it is manifest that an Apostle is distincte from a pastor.

The secõd place you do alledge is. 1. Cor. 14. where Paule saith, it is a shame for vvomẽ to speake in the congregation: Paule saith not that it is a shame for women to speake at home in priuate houses, for women may instructe their families: yea and they may speake also in the congregation in time of necessitie, if there be none els there that can or will preach Christ, and hereof we haue examples.

If women do baptise, they baptise in priuate houses, not in the congregation.

Surely you are able to marre a good matter for lacke of skilfull handling.

Victor a good Bysshop and Martyr.

You say in your margent, that Victor. An. 198. did first appoint that women might baptise. By this ye adde more credite to the cause than you are aware of. For Victor was a godly bishop and a martir: and the church at that time was in great puritie not being long after the Apostles time. But truly I can find no such thing in all his decrees: onely this he saith, that suche as be conuerted of the Gentiles to the faithe of Christe, in time of necessitie, or at the pointe of deathe, may be baptised at any time in any place, whether it be in the Sea or in a riuer, or in a ponde, or in a well, so that they make a confession of their faith. He maketh no mention at all of any baptising by women: and therefore you haue done your cause great iniurie.

Priuate communion.

The second thing you mislike is priuate cõmunions. And you quote the. 1. Cor. 11. In whiche chapter saincte Paule reproueth the prophanation of the supper among the Corinthians by banquetting and contempte of their brethren, and he exhorteth one of them to tarrie for another: But how can you applie this to your purpose?

I

I know not what you meane by priuate Communion: If you meane the receiuing of one alone, there is none such allowed in the boke: If you meane bicause it is ministred sometime vppon occasion in priuate houses, I see not howe you can call it priuate in respecte of the place, if the number of communicantes be sufficient. You must explicate youre selfe, before I can tell what you meane.

There is nothing in the Communion boke touching the Communion, contrary to that place of S. Paule by you quoted, to my knowledge.

The Communion exhibited to sicke persons is allowed both of Peter Martyr & Bucer (as in the other treatise I haue declared) & consonāt to the custome of Christes Church, euē from the Apostles time, as it is to be seene in olde writers. Sicke persons receiue the Communion.

The third is, the Iewish purifyings (as you terme it) you cite for that purpose Act. 15. where Peter speaking against certaine of the Pharisies, which beleeued and taught that it was needefull for the Gentiles whiche were conuerted, to be circumcised, and to obserue Moyses lawe, saithe on thys sort: Nowe therefore why tempte ye God, to lay a yoke on the disciples necks. &c howe any thing here conteyned, prohibiteth women after they be deliuered from the great danger and paines of child bearing, to giue in the congregation thankes for their deliuerance, let the godly Reader iudge. Surely this is no Iewish purifying, but christian giuing of thanks, most consonant & agreable to the word of God. But herof also something more is to be spoken in another place. Churching of women

Fourthly, you mislike obseruing of holy daies: And you alledge Exod. 20. Sixe dayes shalt thou laboure and do al thy worke. Holy dayes.

To obserue any day superstitiously, or to spende any day vnprofitably, is flat against, not this cōmandemēt only, but others also in the holy Scriptures. And I would to God it were better loked vnto. But to abstaine any day from bodily laboure, that we may laboure spiritually in hearing Good vse of Holydayes.

the worde of God, magnifying his name, and practising the workes of charitie, is not, either against this, or any other commandement. For I thinke the meaning of this commaundemente is not so to tie men to bodily labour, that they may not intermit the same to labour spiritually: For then how could we preachers & students excuse our selues? how might the people lawfully come to our Sermons and Lectures in any of the fyre dayes? But of this thing also occasion will be ministred to speake more hereafter, in the second part, where I haue spoken of it at large.

In the end you adde (patched if not altogither, yet the greatest peece out of the Popes pottuis.)

To this I aunswere briefly, it maketh no matter of whome it was inuented, in what booke it is conteyned, so that it be good and profitable, and consonant to Gods worde. Well saith Ambrose, *Omne verum a quocunque dicitur, à spiritu sancto est.* All truth, of whomesoeuer it is spoken, is of the holy Ghost.

A notable saying of Ambrose.

n 1. Pet. 5. 2. o 1. Timo. 4. 2.

The fiftenth and sixteth. Then[n] feeding the flocke diligently, nowe teaching quarterly: then preaching [o] in season and out of season, now once in a moneth is thought sufficient, if twice, it is iudged a worke of supererogation.

These be but wordes of pleasure: God be thanked, there be ministers (and suche as you mislike of) which fede their flocks diligently, and preache in time and out of time, according both to S. Peters, and S. Paules meaning.

Who teacheth best. One learned sermon better than many vnlerned.

But you must vnderstand that he doth not alwaies fede the best, nor take the greatest paines, which preacheth most often, but he that preacheth most learnedly, most pithely, most orderly, most discretely, most to edifying.

It may be that he whiche preacheth but once in the moneth,

neth, taketh more paines for his Sermon, hath more pithe and learning in his Sermon, edifyeth more by his Sermon, than you doe for all your Sermons, in all your Sermons, or by all the Sermons that you make in the whole yeare, be they neuer so many. For what is it to preache euery daye, and to spende the time with wordes onely, or with bitter inuectiues against certaine trifles, and against the superiours? Such sermons do not edifie but destroy, doe not worke in the heartes of the hearers faythe and charitie, but either contempt of religion, or else contempt of superiours, contempte of good orders, yea hatred, malice, vndiscrete wrath, coloured with a pretence of zeale. Truely suche sermons seldome or neuer worke any good effecte: many women in London could on that sort occupie the time. Wherfore I am fully persuaded that he cõmeth nearer to ẏ fulfilling of ẏ mind of the apostle, which diligently studying, & labouring continually for knowledge, doth orderly, learnedly, & effectually preach once in the moneth, than suche as backbiting at other mens tables, running all the day long vp and downe the streats, seldome or neuer studying, do negligently, vnorderly, verbally (if I maye so terme it) preache euery day twyce. And yet I knowe the oftner a man doth preache (the former circumstances being considered) the better it is. But of euery one it will be required according to his talent: and not he that speaketh most, but laboureth most to speak, not he that preacheth most often, but that preacheth most paynefully, truely and diligently, shall in that daye be best accepted.

Friuolous and contentious Sermons.

That learned and auncient father master Whitehead, hath sundrie times lamented in my hearing (and I thinke there be other of his friendes hath heard the same) the lose, friuolous, and vnprofitable preaching of diuers Ministers in London: And I would to God it were better loked vnto: then I thinke verily we shoulde haue lesse contention and more religion.

The seuententh & eightenth. Then nothing taught but Gods word, nowe Princes pleasures, mens deuises, Popishe ceremonies and Antichristian rites in publike pulpits defended. Then they sought p them, now they seeke theirs.

p Phil. 2. 20. 21

It had bene well to haue let vs vnderstande what those princes pleasures be, what mens deuises, what popishe ceremonies, what Antichristian rites, for nowe you haue but slaundered both the Prince, and the whole state of religiō, in this Church by publike authoritie establyshed: wherfore vntil you shew some particulers, this shal be my answere, that *Spiritus Dei neque est mendax neque mordax*. The Spirite of God is neither a lyer nor a slaunderer.

A sclaunder of the Churche of England.

It is but your pleasure thus generally to say, That then pastors sought their flockes, now they seeke theirs: For it is well knowen that there be Pastors whiche seeke their flockes, and not theirs.

Hitherto (thanks be vnto God) in al this discourse, there is not one piece of false doctrine of any substance ascribed to this Church of England by these libellers, & therfore it hath (as God will) the first note of the true Churche of Chryst, that is, puritie of doctrine.

Admonition.

These & a great many other abuses are in the ministerie remayning, whiche vnlesse they be remoued, and the truth brought in, not onely Gods iustice shal be poured forth, but also Gods church in this realme shall neuer be builded. For if they whieh seeme to be workmen, are no workmen in deede, but in name, or else worke not so diligently & in such order as the workmaster cōmaundeth, it is not onely vnlikely that the buylding shall go forewarde, but altogither impossible that euer it shall

chal be perfited. The way therfore to auoid these incõueniences, & to reforme these deformities, is this: Your wisdomes haue to remoue Aduousons, Patronages, Impropriations, & Bychops authoritie, claiming to thẽselues thereby right to ordeine ministers, & to bring in that old & true election, which was accustomed to be [q] made by ẏ cõgregation. You must displace those ignorant & vnable ministers alredie plac ed, & in their romes apoint such as both can & wil by Gods assistãce feede the flocke. You must plucke downe and vterly ouerthrow without hope of restitution, the Court of Faculties, from whence not only licences to enioy many benefices are obteined, as pluralities, Trialities, Totquots. &c. but al things for the most part, as in the Court of Rome are set on sale, licences to mary, to eat flesh in times prohibited, to lie from benefices and charges, and a great number beside, of such like abhominatiõs. Appoint to euery congregatiõ a lerned & diligẽt preacher. Remoue Homelies, Articles, iniunctions, a prescript order of Seruice made out of the Masse boke. Take away the lordship, the loytering, the pomp, the idlenesse, & liuings of bishops, but yet employ them to such endes as they were in the old church appointed for. Let a lawful & a godly seigniorie loke that they preach not quarterly or monethly, but continually: not for filthy lucre sake, but of a readie mind. So god shall be glorified, your cõsciences discharged, & the flock of Chrift (purchased [s] wᵗ his own bloud) edified.

[q] Act.1.26. & 6.2.3.14. 13.

[r] 1.Pet.5.2

[s] Act.20.28.

An-

Answere.

Discipline necessarie.

What these great abuses by you hitherto alleadged bée, I trust you do now fully vnderstand: surely except such factious libellers, such stirrers vp of schismes, such disturbers of the peace of the Church, such contemners of those that bée in authoritie, be not onely remoued, but repressed, God will not only of his iustice punish the magistrates of this realme for their carelesnesse in this behalfe, but also Gods Gospell will therein be as much defaced with factions, schismes, and heresies, as euer it was in the Popes time with superstitiõ and idolatrie. For surely these men that woulde be compted such perfect buylders, be but vnderminers and destroyers, and instruments of some grædie guttes, and lusty roysters, who to mayntaine their pryde and ioylitie, séeke for the spoyle of the Church, and in déede the vtter ouerthrow both of learning and religion.

Vnderminers & no builders be libellers.

Confusion.

For take from Bishops their lands & their authoritie, let euery parish elect their own Minister, remoue Homelies, Articles, Iniunctions, appoynt no prescript order of seruice (that is to say) let there be no order prescribed to any man, no lawe to directe him or controll him, but lette euerie minister do what he list, speak what he list, alter what he list, and so ofte as him list: to be shorte, lette euery Minister be King and Pope in his owne parythe, and exempted from all controlment of Bysshoppe, Magistrate, and Prince, and you shall haue as many kindes of Religion, as there is parysshes: as many sectes, as Ministers: and a Churche miserably torne in peeces with mutabilitie and diuersitie of opinions.

Anabaptisme feared.

Doe you not sée what they shote at? Would they not be frée from all Magistracie? ☞ Doe they not in effecte say with the Anabaptists Christians may haue no other Magistrates but the Ministers of the worde? ☜ Doe they not

Ambition in the libellers.

most ambitiously desire that them selues, whiche they condemne in others? that is, Lordeshippe and superiorities.

For

For who thinke you shoulde be chiefe in euery paryſh, and direct the reſt? Surely euen the Miniſter. The Pope neuer required greater authoritie ouer all Chriſtendome, than they ſéeke to haue ouer their pariſh. The Pope and his clergie did neuer more earneſtly ſéeke and deſire to be exempted from the iuriſdiction of Ciuile Magiſtrates, than theſe men do both from Eccleſiaſticall and Ciuile. Princes, Nobles, and Magiſtrates were neuer brought into greater ſeruitude and bondage, than theſe men ſéeke to lay vpon them. Wherfore you ỹ be in authoritie, if you loue ỹ peace & proſperitie of the church of Chriſt, if you deſire the good ſucceſſe of the Goſpell, if you wil preſerue the ſtate of this Realme, if you thinke it neceſſarie to haue good magiſtrates, to haue good lawes & orders in a cõmon wealth, if you eſtéeme learning and ſéeke to preferre it, if you hate anarchian, confuſion, anabaptiſme, if you allowe of your owne condition, and like of a kingdome better than of a popular ſtate: Thẽ prouide betime ſome ſpéedie remedie for theſe and ſuche like kinde of men: and if the Religion you haue eſtabliſhed be good, if the orders & laws you haue made be conuenient, let them not bée written againſt, ſpoken againſt, nay openly contemned and broken, without ſharpe and ſeuere puniſhment: ſuffer not ſuche as execute them to be contemned, hated, diſcouraged, and oftentimes frumped by ſome ſuperiours: Either let your Lawes bée maintained as Lawes, or elſe deliuer vs from our duetie in executing and obeying of them.

An exhortatiõ to thoſe that be in authoritie.

Lawkepers cõtemned nowe a dayes.

Touching the court of Faculties I can not ſay much, for I haue no great experience of it, and leſſe knowledge in the Lawe, notwithſtanding bicauſe by lawfull authoritie it is allowed in this Realme, I can not but reuerently iudge of it, for in ſuch matters I thinke it a point of modeſtie to ſuppoſe the beſte, and to abſteine from condemning of that gouernement, whiche is allowed as conuenient. If there be faultes in the officers they may be corrected.

The places of Scripture quoted in this margent be answered before: except that of the. 20 of the Actes, which proueth nothing in controuersie at this time.

Admonition.

Nowe to the seconde poynt which concerneth ministration of sacraments. In the olde time the word was t preached before they were ministred, nowe it is supposed to be sufficient if it be read. The they were ministred in publique u assemblies, nowe in priuate houses. Then w by ministers only, nowe by Midwiues and Deacons, equally. But bycause intreating of both the sacramentes together, we shoulde deale confusedly, we wil therefore speak of the severally. And fyrst for the Lordes Supper, or holie Communion.

t Math. 3. 12.

u Marc. 1. 5. 1. Cor. 11. 18.

w Mat. 28. 19. 1. Cor. 4. 1.

Answere.

The second externall note of the Church.

The seconde externall note of the true Church of Christ is ministring of the Sacramentes sincerely: you woulde proue that this Churche of Englande hath not the Sacraments sincerely ministred: First by three general reasons pertaining to both the Sacraments: then by certaine abuses which you finde severally in eyther of them.

The firste generall reason is this: In olde time the word was preached before the sacraments were ministred: nowe it is supposed to be sufficient if it be read.

Preaching at sacraments ministred.

To proue that the worde was preached before the Sacraments were ministred, you alledge the third of Mathew verse. 12. VVhich hath his fanne in his hand, and will make cleane his flower, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire. I vnderstande not howe you can of this place conclude, that there must

must be of necessitie preaching & not reading before the administration of the Sacraments. If you say, John preached vnto such as came vnto his baptisme, & read not vnto them, therefore of necessitie there must be preaching, and not reading, I denye the argumente, for it is a common rule that we may not cõclude a general doctrine of a singuler or particuler exãple: & I am sure it is against al rule of Logicke.

A weake argument, to conclude a general doctrine of a particuler exple.

But how if it may be proued, that John did baptise some without preaching vnto them? In that thirde chapter of Mathew, verse. 5. and. 6. we reade that all Jerusalem and al *Iudea*, and all the region rounde aboue Jordan, went out to be baptized of him, and that they were baptized of him in Jordane, confessing their sinnes, but we reade not that he did immediatly before preach vnto them; and Dee. 13. 14. 15. it is manifest, that he did baptise Christ without preaching. This is but a slender proofe you vse, thereby to cõdemn the sincerit'ie of our Sacraments and administring of them in this Church.

Baptizing distinct from preaching.

✣ True it is that Zuinglius sayth in his booke *de baptis.* That then preaching before baptisme is necessarie, vvhẽ such be baptised as haue discretion, and maye bee taught, but not vvhen children and Infants be baptised, to vvhome preaching can do no good. +

But there is no man I thinke which doth not allowe of preaching before the administration of the Sacramentes. But it is not therewith ioyned *tanquam de necessitate sacramenti*, as of the necessitie of the Sacramẽt, neither is ther any thing here alledged, for preaching before the administratiõ of the Lords supper. In déede we reade not that Christ did preache immediatly before the distribution of the Sacrament of his body and bloud to his disciples, onely he tolde them, that some of them should betray him, and that he had greatly desired to eate that passeouer with them.

This I write to shewe your blynde and vnlearned collections, not to disallow preaching in the administration of

Sacraments.

Zwingfildians mislike reding of scriptures.

But I woulde gladly learne why you doe so greately myslyke of readyng the Scriptures, I hope you be not Zwingfildians: Is not the worde of God as effectuall when it is read, as when it is preached? or is not reading, preaching?

Reading is preaching.

Isidorus.

Isidorus saythe, that reading bringeth great profite to the hearers.

Tertullian.

Tertullian saith when we come togither to the reading of the holy Scriptures, we feede our faithe with those heauenly voyces, we rayse vppe our affiance, we fasten our hope. And agayne he calleth the reading of the Scriptures, the feeding of our fayth.

☞ Master Bucer in his Commentaries vppon the. 4. to the Ephe. sayth that there be seauen kindes of preaching or teaching the vvord, & the first to be the reading of the Scriptures, vvhiche Christ also vsed in Nazareth, vvhen he red the 61. chapter of the Prophete Esaye. ☜

Hardings opinion of reading the scripture.

But what nede I speake any more of a matter so manifest? You flatly ioyne with the Papiste in this: For in the confutation of the Apologie of the Churche of Englande, Master Harding calleth reading of the Scriptures to the people in the Churche, a spirituall dumbnesse, and a thing vnprofitable. &c. That to read the scriptures in the Church is no newe thing, but most auncient, and grounded vppon Gods worde, it is manifest by that which is written in the 4. of Luke, where the Euangelist sayth, That Christ on the Sabboth daye going into the Synagoge according to his accustomed manner, risse vppe to reade, & there vvas deliuered vnto him the booke of the Prophete Esaye, and as soone as he opened the boke, he found the place vvher it was vvritten, *Spiritus Domini super me. &c.* The Spirit of the Lord vpō me. &c. Likewise in the. 13. of the Acts, we reade ỹ Paul & other of his companie being in the Synagoge on the Sabboth daye, was sente vnto by the Rulers of the Synogoge,

Acts. 13.

Post

Post lectionem legis & Prophetarum, after the reading of the lawe and the Prophets, **to know if they would make any exhortation to the people.**

Iustinus Martyr *Apolog. 2. pro Christianis*, **saith, that in his time the manner was** on the Sabboth day vvhen the people vvere gathered togither, to haue the Scriptures read in the publique congregation, and in the time of publique Prayer for the space of one vvhole houre. Iustinus Martyr.

Origene **writing vppon** Iosua, Homel. 15, saithe, that the bookes of the old Testamēt vvere deliuered by the Apostles to be read in the Churches. Cyprian lib. 2. Epistol. 5. **saithe:** The reader soundeth out the high and beauely vvords, he readeth out the Gospell of Christ. &c. Chrysostome **vpon the Actes** Hom. 19. The Minister and common Minister standeth vp, and cryeth vvith a loud voice, saying: Kepe silence, after that the reader beginneth the prophecie of Esay: **Augustine speaking to the people saithe:** Ye hearde vvhen the Gospell vvas read, ye heard erevvhile vvhen it vvas reade if ye gaue eare to the reading, derely beloued, vve haue hearde in the lesson that hath bene read. Bucer **vppon the 4. to the Ephe. of reading the Scriptures writeth thus:** This reading of the holy Scriptures vvas appointed to this ende, that bothe the phrase and maner of speaking of the Scripture, and the scripture it selfe might be more knovvne and more familiar vnto the people: for vvithin one yeare the vvhole bible vvas read vnto the people: vvhen as they vvhiche did interprete the Scriptures, coulde not finishe one litle parte thereof in one vvhole yeare. In the meane time by the only reading of the scriptures the people vvere maruellously confirmed in the knovvledge of all the pointes and doctrine of saluation: for they be in euery booke oftentimes repeated, and expounded vvith diuers vvordes, that the people of that vvhich folovved mighte vnderstand many things, vvhiche in that that vvente before they coulde not sometime perceiue: and by that meanes the iudgemente of the people vvas confirmed in all Origene. Cyprian. Chrisostome. Augustine.

pointes of religion, so that they were able to iudge of the interpretation of the Scripture, and of all doctrine whiche was taught them by their owne Curates and teachers, or by any other. And therefore in auncient Churches this bare reading of the Scriptures was greatly esteemed. Of reading the Scriptures, (God be thanked) it is very well appointed in the Church of Englande. &c. Thus farre Bucer. +

But of reading both scriptures and prayers I haue spoken before and mind to speake something hereafter: For my parte I muse what you meane in this point so to iumpe with the Papists.

The seconde generall reason is this: **Then Sacramentes were ministred in publique assemblies, nowe in priuate houses.**

The places of Scripture whereby you proue that Sacraments were then ministred in publique assemblies, be taken out of the first of S. Marke. and. 1. Cor. 11. whiche places of Scripture proue, that Iohn did baptize openly, and that the Lords Supper was ministred in the publique congregation, but neither of them both conclude that these Sacramentes may not also be ministred vppon any occasion in priuate houses: For what sequele is there in this reason, all the countrey of *Iudea*, and they of *Ierusalem*, wente out vnto him, and were baptised of him in the riuer of Iordan, confessing their sinnes, *Ergo* Baptisme may not be ministred vpon any occasion in priuate houses? you may as well conclude, that none ought to be baptized, but in the riuer of Iordan, and none but such as be able to confesse their sinnes, and so you should seclude children from Baptisme, as the Anabaptists doe.

Arg. Non sequitur.

Baptisme in an house.

Baptisme was ministred in Cornelius house. Acts. 10. The place is not of the substance of the Sacraments.

To the. 1. Cor. 11. it is answered before. Surely thys Church of England doth not permitte the sacraments to be ministred in priuate places, except there be a congregation, and

and then not vsually, but only in certaine cases.

The third general reason is this. Then by ministers onely: now by midwiues and deacons equally.

That then the Sacraments were ministred onely by ministers, you alledge the 28. of Mathew, which place is answered before. Likewise. 1. Cor. 4. Let a man so thinke of vs as of the ministers of Christ, and disposers of the mysteries of God. Here is not one word for your purpose. Except you take misteries for sacramentes, whiche if you do, you are much deceiued: for by the worde, misteries here, he vnderstandeth the word of God and Gospell of Christ, as al learned writers do interprete it. We reade in the eight of the Acts that Philip being a Deacon did baptise, we reade also that Moses wife did circumcise. But where doth this church of England allow any woman to baptise, or deacon to celebrate the Lords supper: and if it did, the dignitie of the Sacramentes doe not depende vpon the man, be he minister or not minister, be he good or euill.

Misteries what they be.

Philip deacon baptised.

Moyses wife did circumcise.

✻ Well saithe maister Caluine in his institutions cap. 17. Nowe if it be true that we haue sette downe: the sacramente is not to be esteemed of his hande by whome it is ministred, but as it were of the hand of God from whome it certenly cōmeth: hereof we may gather that nothing is added or taken from the dignitie of it, by him by whome it is ministred. And therefore as among men if an epistle bee sente, so that the hande and seale be knowne, it skilleth not who or what manner of person carrieth it: euen so it is sufficiente for vs to knowe the hande and seale of the Lorde in his Sacramentes, by whomesoeuer they be deliuered. Hereby is the errour of the Donatists confuted, who measured the vertue and worthinesse of the Sacramente, by the worthynesse of the minister. Such be nowe a daies our Anabaptistes which denie vs to be rightly baptised, bycause we were baptised by wicked and idolatrous persons in the popes Church. And therfore they furiously vrge rebaptization:

against

against vvhose follie vve shall be sufficiently defended, if vve thinke that vve vvere baptised not in the name of any man, but in the name of the father, and of the sonne, and of the holy Ghost, and therefore baptisme not to be of man but of God, by vvhomesoeuer it be ministred. *Hæc Caluinus.*

But let euery one take heede that they do not usurpe that authoritie whereunto they be not called.

Those be your generall reasons, whiche in deede be no reasons, but bare wordes. Your particuler reasons whereby you seeme to proue that neither of the sacramentes be sincerely ministred, be these that followe. And firste concerning the Lordes supper you reason on this sorte.

Admonition.

They had no introite, for Celestinus a Pope broughte it in, about the yere. 430. But we haue borrowed a peece of one out of the Masse booke.

Answere.

Celestinus. What you understand here by the introite, certainely I know not: The first thing that we say at the Communion is the Lords prayer, which Celestinus did not inuent, but Christ, Mathew. 6. nor first vse in the celebration of the Lords supper, but the Apostles, as we reade in good Chronicles: next vnto that is a very godly and necessarie prayer, worthy to be saide in the celebration of suche a mysterie, and therefore no matter at all who inuented it, or broughte it in: And yet Celestinus was a godly Bysshop, and the Churche of Rome at that time had the substaunce of the Sacramentes according to Gods worde, neither was there any superstition mixed with them: notwithstanding I know not any introite of Celestinus intention that we haue in oure order of the communion: for the introite that hee appointed was one of the Psalmes, as Volaterranus, Gratianus, and Polydorus Vergilius do testifie. And

The Apostles began the Lords supper with the Lords prayer.

Celestinus introite what it was.

we

we haue not any Psalme in the celebration of the supper, if we had, it were not to be reproued.

This I am sure of, that it is not euill because it is in the Masse booke, excepte it be repugnant to the worde of God: For the Lordes prayer, some of the Psalmes, the Gospels and Epistles, the Nicene crede. &c. be in the Masse Booke, and yet good, so is there some other good prayers in it also.

Admonition.

They reade no fragmentes of the Epistle and Gospell, we vse both.

Answere.

And what faulte can you finde in that? Is not the whole Scripture, and euerye peece of it profitable to edifie? can the Scripture at anye tyme in the open congregation bee readde oute of season, beeyng in a knowne toung? but I thinke your quarell is at reading, not agaynst the Epistle and the Gospell. The epistle & Gospell.

Alwayes in the Churche there hath bene read the scriptures in the celebration of the mysteries, and I am sure the Gospell was not wonte to be read from the one ende to the other at one time. Well, it is but your opinion withoute reason, that the Epistle and Gospell ought not to be read at that time: for you bring no proofe, and I thinke the contrarie. First, because they be scripture, and tende to edifie: secondly, because it hathe bene the maner of long time, euen since Alexanders time. *Anno. iii.* Reading of scriptures at the cõmunió. An. iii. Alexander.

The third. The Nicene creede was not read in the communion, we haue it in ours.

The Nicene Crede, and euery part of it is grounded vpon the worde of God, it was collected by that famous Counsell of *Nyce*, to confounde that detestable heresie of Nicene creede.

the Arrians, and therefore méete to be read in all Christian congregations, neither can any mislike it, but Arrians and such like, of the which secte you giue iust suspitions that you be fautours. This Créede in this forme was not framed in the Apostles time, bicause the heresie of Arrius was not then batched. And therefore no good reason to say, it was not read in the Apostles time at the Communion, *Ergo* it ought not to be read now. But this argument is intollerable, the Nicene Créede is read at the Communion, therefore the Communion is not sincerely ministred. All these three reasons be taken *ab authoritate negatiuè*, and therefore of no force, except we will also graunt these to be true, and such like, *scilicet*, Then they had no christian Princes, and therefore we may haue no Christian Princes. Then they had no ciuill or politike lawes, *Ergo* we ought to haue none. Then the Churche had no externall peace, but was vnder persecution, *Ergo* it should haue no peace now. Then Christians had proprietie in nothing, but all things were common, *Ergo* no man may haue any thing of his owne, but common to other: we do not reade expressely, that children were then baptised, therefore they ought not to be baptised nowe (for so do the Anabaptistes reason:) neyther doe we reade that women did then receiue the Supper, therefore they oughte not to do it nowe: with infinite other as absurde as these.

A faulty argument.

Argumēts negatiuè ab authoritate, or à non facto ad non ius.

Arguments retorted vppon the aduersary.

What this argument thus framed, the Apostles did it not, Ergo vve may not do it, hath alwayes ben misliked of learned men, and coumpted Anabaptistical, it may euidētly appeare by these wordes of Zuinglius in his booke entituled, *Elenchus contra Anabaptistas. Nunquam licet neq; in diuinis, neq; in prophanis, à facto ad ius argumentari, sed tunc solūmodo licet factum pro lege adducere, quū factum iure factū esse probatū est.* It is neuer permitted neither in diuine, neither in prophane things to reason from a thing done or an example, to proue that the same ought to be done: but thē only it is lavvfull

ful to vſe an example, or that which is done, for a law, vvhē as the example and facte, is proued and done by lavve. **Now if this be not alwaies a good argument to say the Apostles did it, *Ergo*, we must do it, this argument is muche worse, the Apostles did it not, therefore we must not do it: And therfore the same** Zuinglius **addeth a little after in the same place these wordes.** *Nullius facta iuri præiudicant, multo minus infecta.* No mans doings do preiudice that vvhich is lavvfull, much lesse those things vvhich be not done.

And in the same boke: *Non inuenietis rimam vllam qua possitis elabi, factis enim atque exemplis stultè ad negatiuam argumentamini: imo à non factis & non exemplis. Quid enim aliud agitis, quàm Apostoli non leguntur baptizauisse infantes, ergo baptizandi non sunt? An non omne robur vestrum in hoc cardine versatur?* You can finde no hole to escape at: For you foolishly reason negatiuely from deedes and examples, nay, from no deedes and no examples. For vvhat do you elſe vvhen you say vee reade not that the Apostles did baptise Infantes, *Ergo*, Infantes ought not to be baptised? Doth not al the force of your reasons consist in this? **To the same effecte doth the same authour speake diuers times in that boke.** Caluine **also in his boke** *aduersus Anabaptistas*, **condēneth this kinde of reasoning in these wordes:** They haue nothing to saye againste the baptisme of infants, but that there is no vvhere any mention made that the Apostles did vse it: to this I answvere, that no more doe vve reade in any place that they did at any time minister the supper of our Lorde vnto any vvoman.

Surely this kinde of reasoning is not onely againste all arte and rule of reasoning, but mere Anabaptisticall.

The fourth. There was thē accustomed to be an examination of the communicants, which nowe is neglected.

Examination of communicantes.

Nowe proue you, that there was then anye examination of communicantes? If there had bene eyther commaundemente or example for it in scriptures, I am sure you woulde not haue lefte it vnquoted in the margent: S. Paule sayth .1. Cor.11. *Probet homo seipsum.* Let a man examine him selfe.&c. But he speaketh of no other examination: wherfore this reason of yours is altogither friuolous and without reason.

And yet I doe not disalowe the examination of communicants, so there be a discrete respect had of the persons, places, and other circumstaunces, neither it is neglected in this Church of Englande, but by learned and discrete ministers with learning and discretion vsed. But note, I praye you, the force of this argument: some ministers neglecte to examine the communicants, *Ergo* the Communiō is not rightly and sincerely ministred: as thoughe the examination of the communicants were of the substance of the sacrament. If you woulde reason after your accustomed manner, you shoulde rather conclude thus, the Apostles were not examined whē they receiued the Communion, neither is it expressed in scriptures that they examined others, therefore there ought to be no such examination: this is your vsuall manner of reasoning, but it is childishe, vnlesse it were to conclude damnation or saluation.

The fifth. Then they ministred with common [a] vsuall bread: now with wafer cakes brought in by Pope Alexander, being in forme, fashion & substance like their God on the alter.

[a] Act.2.46. Act.20.7.

The

The place you alledge Acts.2. (which is this) And they continued dayly with one accorde in the Temple, and breaking bread at home, did eate their meate togither with gladneſſe and ſingleneſſe of heart, maketh as muche for your purpoſe as it maketh for the Papiſtes halfe communion, for they alledge it to proue that the ſupper may be miniſtred with bread onely: But learned interpreters, and eſpecially maſter Caluine, denie this place to be mente of the miniſtration of the ſupper: howſoeuer it is vnderſtanded, it dothe not neceſſarily proue that the Sacrament was then miniſtred in common and vſual bread, for there is no mention made of the kinde of bread. The place alledged out of the twentith of the Actes, ſpeaketh of bread, but not of any one certayne kinde of bread: The truthe is, that it ſkilles not what kinde of bread is vſed, leuened or vnleuened ſo it be bread: although it were to be wiſhed for the auoyding of ſuperſtition, that common and vſuall breade were vſed, and alſo that the forme were altered, and the quantitie encreaſed. But theſe things are not *de ſubſtantia ſacramenti*, and therfore not ſufficient to proue that the ſupper is not ſincerely miniſtred.

Communion bread.

Exposition of Act. 2. 46.

Vſual bread.

If any thinke better of one kynde of bread than of another in the miniſtration of the Sacrament, it is their erroꝛ, and derogateth nothing from the oꝛder of adminiſtration. Maſter Caluine in his Inſtitutions, *cap.* 19. *ſect.* 72. touching this matter, wꝛiteth on this ſoꝛte: *Cæterum in manum accipiant fideles necne: inter ſe diuidant, an ſinguli quod ſibi datum fuerit, edant: calicem in Diaconi manu reponant, an proximo tradãt: panis ſit fermentatus, an azymus: vinum rubrum, an album: nihil refert: hæc indifferentia ſunt, & in eccleſiæ libertate poſita.* But vvhether the faythfull take it in their hands or no: vvhether they diuide it among themſelues or euery one eate that vvhich is giuen vnto them: vvhether they giue the cup vnto the deacon, or deliuer it to him that is next, whether the bread be leuened or vnleuened: the vvyne redde or vvhyte:

Caluines opinion of the kind of bread.

it makes no matter: These be indifferent things, and put in the libertie of the Churche. Master Bucer likewise in his censure vpon the booke of common prayers is of the same iudgement, his wordes be these: The thirde chapter is of the substance, forme, and breaking of bread, which all doe well inough agree with the institution of Chryst, whom it is manifest to haue vsed vnleuened bread, and easie to be broken, for he brake it and gaue to his disciples peeces of the breade broken: Touching the forme and figure, whether it were round or square, there is nothing declared of the Euangelists. And bicause this bread is vsed onely for a signe, and not for corporall nourishment, I see not what can be reprehended in this description of the bread which is in this booke, excepte some woulde peraduenture haue it thicker, that it may the more fully represent the forme of true bread.

Bucers opinió of the same.

Alexanders institution.

Alexander liued Anno. iii. and was a good and godly Bishop: It is reported in some writers that he appoynted vnleauened bread to be vsed in the Eucharist, bycause that Christ himselfe vsed the same, according to the law written Exod. 12. Deut. 16. But that he brought in wafer cakes, or appoynted any certayne forme of bread, you can not proue, neither doth any credible author write it.

These wordes that you vse (like their God of the alter) be slaunderous and false, we are as farre from thinking the bread to be our God as you, and teache as sounde doctrine touching this sacrament: And therfore you shewe of what spirite you be.

c Mat. 26. 20. Mar. 14. 18. Luc. 22. 14. Iohn. 13. 28.

The sixth. They receyued it c sitting: we kneeling, according to Honorius decree.

The places of Scripture that you quote in the margent to proue sitting at the Communion, declare that Christe and his disciples sat at the table, but that proueth nothing. For you might aswell haue sayde, they receyued after supper,

per, we before dinner: they at night, we in ỹ morning: they after meat, we before meat: they in a priuate house, we in the open Church: they beeing all men and in number. xij. we togither with womẽ, not strictly obseruing the number of twelue, or any other number aboue three or foure.

This your argument toucheth them as well as it dothe vs, whiche receiue it standing or walking. But to sitte, stande, kneele, or walke, be not of the substaunce of the sacrament: and therefore no impediment, why it may not be sincerely ministred.

It behoueth humble and meeke spirites, in suche indifferent matters, to submitte them selues to the order of the Churche appointed by lawfull authoritie, and not to make schismes and contentions in the Churche for the satisfying of their owne fansies.

❧ It can not be (saith maister Caluine in his booke against the Anabaptists) that euery particuler man should haue iust cause to alienate himselfe from the Church, as often as things do not goe after his desire.

Remember what Bullinger and Gastius, yea and almost all the late writers say, *sci.* that those be Anabaptists which moue contentions in the Church for externall things.

Touching kneeling at the Communion, it forceth not who did first appoynt it (although I can finde no suche decrée made by Honorius) it is the meetest maner of receiuing this sacrament in mine opinion, beeing commonly vsed in praying and giuing of thankes, bothe which are annexed to this sacrament, and are to be required in the Communicants, and therefore I thinke this to be a good reason: the meetest gesture for praying and thanks giuing is kneeling: but those that receiue the Eucharist, pray and giue thanks, *Ergo*, the meetest gesture for them is kneeling. Sitting or kneeling at the Communion.

The onely perill is adoration, whiche may as well bee committed sitting or standing: But wherefore then serueth preaching? there is as muche daunger of contempte

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the one way, as there is of adoration the other way. In suche matters Christian magistrates haue authoritie to appoynte what they thinke moste conuenient, and the same must be obserued of those that be *pacifici*, and not *contentiosi*. But of sitting and kneeling at the communion more is to be spoken hereafter in the seconde parte.

The seuenth. Then it was deliuered generally, and indefinitely, Take ye [c] and eate ye: we perticulerly, and singulerly, take thou and eate thou.

[c] Mat. 26. 26. Mar. 14. 22. 1. Co. 11. 24.

The plurall number includeth the singuler.

Here is a highe matter in a lowe house: he that sayth take ye, and eate ye, dothe he not also say in effect, take thou, and eate thou? dothe not the plurall number include the singuler? Christ Math. 6. sayth, *ad hunc igitur modum orate vos*, pray ye on this maner. May we not therfore say, pray thou on this maner, if we speake to one singuler person? So speaking to all his Apostles he sayth, *Ite in vniuersum mundum*, Go ye into all the vvorlde.

Euery one must apply the sacrament to him selfe.

We vse the plurall number when we speake to many ioyntly, we vse the singuler number when we speake to one seuerally: and forasmuche as euery one that receiueth this sacrament, hath to applie vnto him selfe the benefites of Christes death and passion, therefore it is conuenient to be sayde to euery one, Take thou, eate thou: But this obiection is so ridiculous, that it is more worthy to be hissed at, than to be confuted.

The eight. They vsed no other wordes but suche as Christe lefte: we borrowe from Papistes, the body of oure Lorde Jesus Christe whiche was giuen for thee. &c.

From whence soeuer these wordes were borrowed, they were

were well borrowed, for it is a godly prayer, and an apte application of that ſacrament, and putteth the Communicantes in minde of the effecte of Chriſtes paſſion exhibited vnto them by that ſacrament, and ſealed with the ſame, if it be worthily receiued. The body of our lord Ieſus Chriſt.

It maketh no matter from whome we receyue any thing ſo it be godly, profitable, and conſonant to the ſcriptures. But I pray you tell vs what Pope inuented theſe wordes, The body of our Lorde Jeſus Chriſt. &c.

The ninth. They had no Gloria in excelſis in the miniſterie of the ſacrament then, for it was put [f] to afterwarde. We haue nowe.

[f] Teleſphorus in Anno. 130.

It is the common conſente of Eccleſiaſticall hyſtories, that the Apoſtles did celebrate the Lordes ſupper with the Lordes prayer, and yet we do not reade that Chriſt dyd ſo: you alſo teache that the ſupper oughte not to be miniſtred without a Sermon, and in the miniſtration thereof you vſe diuers prayers and other orders which Chriſte vſed not: Can you ſpye a mote (if it be a mote as it is not) in another mans eye, and can you not perceiue a beame to be in your owne? There is nothing conteyned in Gloria in excelſis, but the ſame is taken out of the Scriptures, and to be vſed of all true Chriſtians. The Apoſtles celebrated the Lords ſupper with the lords prayer.

✻ I muſt anſwere you here as Zuinglius anſwered the Anabaptiſtes, who would haue nothing added to the wordes of Chriſt in baptiſme. *Nolim quiſquam moueatur Catabaptiſtarum calumnijs, quibus nudis baptiſmi verbis nihil omnino admiſceri volunt, nec enim quicquam à nobis additur diuinæ ſcripturæ & oraculis ſacris contrarium*: I vvould not that any man ſhould be moued vvith the falſe ſurmiſes of the Anabaptiſtes, vvhereby they vvill haue nothing at all added to the bare vvords of baptiſme: for vve adde nothing eyther contrarie to the diuine Scriptures, or repugnãt to holy oracles. ✻

T. Teleſ-

Telesphorus whome you note in the margente, to haue added to the Supper of the Lorde, **Gloria in excelsis**, in the yeare of the Lorde. 130. was a good Bysshop, and the Churche of Rome as yet pure in doctrine, and vnspotted with heresie.

The tenth. **They tooke it with conscience, we with custome.**

This is but your presumptuous and arrogant iudgement, who dare take vppon you to giue this generall sentence so generally vpon this whole Churche of Englande, for you make no exception but set vs *ad oppositum* to them.

If you say some take it without conscience, I thinke you say truely, and so did some of them, as Iudas. But if you say all or the most parte, you go beyonde your commission, and make your selues iudges of other mens consciences contrarie to the rule of Christ. Math. 7. Luke. 6. & of Paule. Rom. 2. and. 14. 1. Cor. 4. and of Iames the. 4.

The eleuenth. **They shut men by reason of their sinnes, from the Lordes supper. We thrust them in their sinne to the Lordes supper.**

& 1. Corin. 5. 11

The place that you alledge out of the fifte Chapter of the firste to the Corinthians, whiche is this, But nowe I haue vvritten vnto you, that you companie not togither: if any that is called a brother be a fornicator &c. doth not particulerly touche the secluding of men by reason of their sinnes from the communion, but generally prohibiteth true Christians to haue any familiaritie or friendship with any such notorious offender.

If you were not with malice blinded, you might easily vnderstande, that by the order and rules of this Churche

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of Englande, all notorious & knowne offenders, euen such as S. Paule here speaketh of, are secluded frō the Lords Supper. But peraduenture your meaning is, that no man shoulde be compelled to the communion at any time, wherein you greately gratifie the Papistes, and shewe your selfe a good patrone of theirs: when you shewe any reason why men may not be compelled to come to the Cōmunion, then you shall be answered: In the meane time you are worthy of your fee.

No man to be compelled to the cōmunion.

The twelfth. They ministred the Sacramentes playnly, we pompeously, with singing, piping, surplesse, and copewearing.

This is a very slender reason to proue that the Sacrament of the Supper is not sincerely ministred, bycause there is singing, piping, surplesse and cope: when you shew your reasons agaynst that pompe whiche is nowe vsed in the celebration of that Sacrament, you shall heare what I haue to say in the defence of the same. I thinke that there is nothing vsed in the administration thereof, that dothe in any respect contaminate it, or make it impure: As for pyping, it is not prescribed to be vsed at the Communion by any rule, that I knowe. Singing I am sure you do not disalowe, beeing vsed in all reformed Churches, and an art allowed in scriptures, and vsed in praising of God by Dauid. Of surplesse and cope I haue spoken before, and will speake more hereafter as occasion is ministred.

The thirteenth. They simply as they [h] receiued it from the Lorde. We, sinfully mixed with mans inuentions and deuises. h 1.Cor.11.23.

There is no suche inuentions or deuises of man mixed with the Supper of the Lorde, as can make it sinfull,

bæing all perteyning to edifying, and to good and decent order, and nothing there appointed to be done contrarie or not agreable to the scriptures. Caluine him selfe sayth in his Institutions. *Li.4.cap.10.* That those things vvhiche be partes of decencie, commended vnto vs by the Apostle, though they be prescribed by man, yet are they Gods traditions and not mans, as kneeling at solemne prayer, and suche like. The supper it selfe in all poyntes of any momente is ministred nowe in this Church of England, euen as Christ deliuered it, as the Apostles vsed it, and as the Primatiue Churche continued the same.

Decent orders be Gods traditions.

✠ And therefore thus I conclude with Oecolampadius: *Hac Christianis libera sunt, quibus aut addere, si commodum videtur, & populo vtile, aut demere, si abusus obrepserit, pro temporis ratione, quemadmodum in cæteris ceremonijs fit, possunt pij & sancti episcopi. De externis nullum certamen excitauimus, quæ media sunt, verbo dei non repugnant:* These things be free vnto Christians, vvherevnto holy and godly byshops may either adde if it seeme vnto them conuenient and profitable for the people, or take avvay if there be any abuse, as the tyme requireth, euen as they may also do in other ceremonies. VVe haue made no contention for externall things: those things that be indifferent are not repugnant to the vvord of God. ✠

These be all the reasons you vse to proue that the sacramente of the supper is not rightly and sincerely ministred, wherof some be impious, some ridiculous, and all of them vnworthy any confutation.

Admonition.

And as for baptisme, it was ynough with them, if they had water, and the partie to be baptised sayth, and the Minister to preache the worde and minister the Sacramentes. Nowe, we muste haue Surplesses deuised by Pope Adrian, Interrogatories ministred to the Infant, Godfa-

Act.8.35.36. 37. Act.10.47.

Godfathers and Godmothers, brought in by Higinus, holy fontes inuented by Pope Pius, crossing and such like peeces of Poperie, whiche the Churche of God in the Apostles tyme neuer knew (and therefore not to be vsed) nay (whiche wee are sure of) were and are mannes deuyses, brought in long after the puritie of the primatiue Church.

Answere.

The impurities you finde in the administration of baptisme be these, surplesse, Interrogatories ministred to the infant, godfathers and godmothers, holye fonts, crossing. Touching the surplesse and such like apparell I haue spoken before sufficiently: the first inuentor of it (which you say to be Pope Adrià) doth make it neither better nor worse, and yet it was vsed long before Adrians time, neither can you proue him to be the firste inuenter therof. It is certain that such kind of vesture hath bene vsed in the ministration of the sacraments, long before any corruption of doctrine toke place in the Churche, as it appeareth bothe by Hierome in his firste boke *aduersus Pelagi.* where he maketh manifest mention of a white garmente vsed in the administration of sacrifice, by the Bysshop, priest, and deacon. And also Chrysostome *Hom.6.* to the people of *Antioche*, who speaketh of the like garment worne in the Churche. Those that answered the examiner, doe but childishly cauill at these two places, which in deede be plaine of them selues and euident, and so is that of Hieromes also vpon the.44. of Ezechiell, The religion of God hath one habite in the ministration, and another in cõmon vse and life. Reade the place considerately, & it shall easily appeare, that Hierome meaneth aswell of Christian ministers, as of Iewish priests.

Of white garments in the Church.

But of the vse of this and other apparel prescribed in this Churche to be worne by ministers, I haue spoken partely before, and am readye to speake more as occasion shall be offered. In the meane time, the Surplesse is not of the substance of baptisme, neither required as necessarie to the administration therof, but as comely and decent.

Interrogatories ministred to infants.

Interrogatories to be ministred to the infante, be not straunge, neither lately inuented, but of great antiquitie. For Dionysius Areopagita (as some men name him) in hys booke entitled *De* [redacted] *ecclesiasti. hierar.* and seuenth chapter, speaking of the baptising of infants, and of their sureties or godfathers, and answering to certaine prophane deriders (as he termeth them) which saide, that one was baptized for an other, bicause the godfather did promise & aunswere for the childe, speaketh thus in the of name of the godfather, *Neq; enim hoc ille ait, Ego pro puero abrenunciationes facio, aut fidei Sacramenta profiteor, sed ita puer renuntiat & profitetur, id est, spondeo puerum inducturum cum ad sacram intelligentiam venerit, sedulis adhortationibus meis, vt abrenuntiet contrarijs omnino profiteaturque & peragat diuina qua pollicetur.* Neyther doth he saye this, I renounce for the chylde, or professe the sacramentes of fayth, but in this sorte the childe doth renounce or professe, that is to saye, I promise so to instructe the chylde, vvhen he commeth to the yeares of discretion, vvith dayly exhortations, that he shall renounce all contrarie things, & professe and performe those heauēly things vvhich he doth promise.

Of godfathers & godmothers

Dionysius Areopagita.

Augustine also in his Epistle written *ad Bonifacium* answering this question, why, seing we dare promise nothing of the infantes behauiour and manners when he commeth to mans state, yet when he is brought to baptisme, and the question is asked of those that offer him to be baptised, whether the infant beleeue or no, they answere that he doth beleeue, sayth on this sorte: *Nisi sacramenta quandam haberent similitudinem. &c.* Except Sacraments had a certain similitude

An obiection made by Augustine.

An answere to the same.

litude and likeneſſe of thoſe things vvhereof they be ſacraments, they vvere no ſacramentes at all, and by reaſon of this ſame ſimilitude oftentimes they are called by the names of the things thēſelues: therfore as after a certain maner of ſpeaking the ſacramēt of the body of chriſt is the body of chriſt, the ſacrament of the bloud of chriſt is the bloud of Chriſt, ſo the ſacrament of the faith, is faith, neither is it any thing elſe to beleue, than to haue faith: and therfore vvhen anſvvere is made that the infant doth beleeue, not hauing as yet faith in dede, it is anſvvered that he doth beleue for the ſacrament of faith, and that he doth conuerte himſelfe vnto God for the ſacrament of conuerſion, becauſe the anſvvere it ſelfe doth pertaine to the celebration of the ſacrament. **And a litle after he ſayth:** *Itaq; paruulū, & ſinondum fides illa quæ in credentiū voluntate conſiſtit, iam tamen, ipſius fidei ſacramentum, fidelem facit. Nam ſicut credere reſpondetur, ita etiam fidelis vocatur, non rē ipſa mente annuendo, ſed ipſius rei ſacramentū percipiēdo.* Therefore although that fayth vvhich conſiſteth in the vvill of the beleuers, doth not make the childe faithfull, yet doth the ſacrament of that fayth make him faithfull: for euen as it is anſvvered that he doth beleue, ſo is he alſo called faithfull, not by ſignifying the thing it ſelfe in his minde, but by receyuing the ſacrament of the thing.

By theſe two authorities it is manifeſt that Interrogatories were miniſtred to infants at ỳ time of their baptiſme and that they had ſureties, whiche wee call godfathers that anſwered for them, and in their name.

It is alſo manyfeſt by theſe authorities, that godfathers or ſureties were requyred at the Baptiſing of Infants: which Tertullian alſo ſignifieth in hys booke *de baptiſmo.* Tertullian. **But you your ſelfe confeſſe godfathers to be of great antiquitie in the church of Chriſt, for you ſay that** Higinus **brought them in, and** Higinus **was the nynth Biſhop of Rome, and liued** *Anno.* 141. Higinus Anno. 141.

That

✠ **That Godfathers be not onely lawfull to be had, but verye conuenient also, it maye appeare vnto you by these wordes of** Zuinglius **in his epistle to his booke** *De baptismo*. It is certaine that euerye faithfull man is as desirous to haue his children sealed and consecrated vnto God as Abraham was. This is the chiefe care of all Christians and true faithfull men. This is also the cause why the Churche appoynted Godfathers and Godmothers, least when the parentes were dead and the children orphanes they might be withdrawne from God by the meanes of wicked teachers & of infidels. **And againe in the same booke:** This is the cause why the Churche appoynted Godfathers and Godmothers, that the parentes of the childe beyng dead, they shoulde take vpon them their office, and bring vp those in Christian Religion, for whom they haue giuen their faithe and promise to the Church. Neither doe we much regard those things which certain of the old and newe writers speake, of the confession of the witnesses, for it is manifest that they be no other than the witnesses of the parentes, in whose name they bring the childrē to baptisme, & they be also witnesses that they be baptised, and that therefore they oughte to be instructed in Christs religion, and they promise, that they also (if necessitie require) will performe this office. **And a litle after he sayth:** But the Anabaptistes raise vp newe clamours touching witnesses of suche as be baptized: For where, saye they, is it appointed that there should be witnesses in baptisme? & who saithe that they be required of necessitie? but those that be faithful & true Christiās, may wel vse witnesses in any thīg, as it may manifestly be gathered by that that was spoken before. For as those that admonishe a brother are willed by Christ to take witnesse with thē, so may witnesses be vsed no lesse godly & worthely about he first beginning of christian faith and life, if either necessitie or the order of the Church or custome require them. *Hac Zuinglius.*

You maye as well finde faulte with Pulpit and churche,

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as with the fontes, and the reason is all one. In the time of the Apostles they did not Baptyse in basons, as you doe now, but in riuers and other common waters, neither was there in the Apostles time any Churches for Christians, or pulpits to preache in, and therefore you had best to plucke downe Churches and pulpits, and to baptise in common riuers and waters.

No basons in Baptisme in the Apostles time.

Touching crossing in baptisme, I will onely recite vnto you the opinion of master Bucer, which is this: *Signum hoc non tam quod est vsus in Ecclesijs antiquissimi, quā quod est admodum simplex, & præsentis admonitionis crucis Christi, adhiberi, nec indecens nec inutile existimo: si adhibeatur modo purè intellectum, & religiosè excipiatur, nulla nec superstitione adiuncta, nec elementi seruitute, nec leuitate, aut vulgari consuetudine.* I thinke it neither vncomely nor vnprofitable to vse the signe of the crosse, not only bicause the vse therof is very auncient, but also bicause it hath an expresse signification of the passion of Christ: so that it be purely vnderstoode, and religiously receiued without any superstition, or seruitude of the elemēt, or leuitie, or common custome.

Signing with the Crosse.

✻ To all these your quarells picked at our maner of baptizing, I answere as Zuinglius answered the like obiections of Anabaptistes in the like case in his booke *De baptismo*. *Num tanti momenti res istæ sunt, vt tantas turbas & dissidia propter eas excitare conueniat? Externa quædam sunt & ceremonialia, quibus, vt alijs rebus externis, ecclesia dignè & honestè vti potest, vel eadem omittere & ritè tollere, quatenus ipsi ad ædificationem & salutem omnium facere videntur. Nec enim hic periculum est vt quis à deo vero abducatur, aut idololatriæ laqueis intricetur, quemadmodum in missæ negotio & alijs rebus quamplurimis euenire solet.* Be those things of so great importaunce that it is meete to stirre vp for them so greate troubles and contentions? they be but externall matters and ceremonies the vvhich (as other externall things) the church may vvorthyly and honestly vse, or omit and take avvaye the

same as shall seme best vnto hir for the edifying of all. Neyther is there any daunger that any man shoulde be vvithdravvne from the true God or invvrapped vvith the snares of Idolatrie, as there is in the masse and many other things. **And againe in the same booke he saith:** All these externall things must serue vs, and not vve them. +

Admonition.

To redresse these, your wisedomes haue to remoue (as before) ignorant Ministers, to take awaye priuate communions and baptismes, to enioyne deacons and midwiues not to meddle in Ministers matters, if they doe, to see them sharpelye punyshed. To ioyne assistaunce of elders and other officers, that seeing men wyll not examyne themselues, they maye be examined, and broughte to [n] render a reason of theyr hope. That the statute agaynste wafer cakes maye more preuayle than an Iniunction. That people be appoynted to receyue the sacramente, rather sittyng, for auoydyng of superstition, than kneeling, hauing in it the outwarde shewe of euyll, from [o] which we muste abstayne. That excommunication be restored to hys olde former force. That Papists nor other, neyther constrainedly nor customably, communicate in the mysteries of saluation. That bothe the sacrament of the Lordes Supper and Baptisme also, maye be Ministred according to the auncient puritie and simplicitie. That the partyes to bee bapti-

n 1.Cor. 11.28 1.Pet.3.15.

o 2.Thes.3.22.

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zed, if they bee of the yeares of ℗ discretion, by themselues and in their owne persons, or if they be Infantes, by their parentes (in whose roome if vppon necessarie occasion they be absent, some one of the congregation, knowyng the good behauiour and sounde faythe of the parents,) may bothe make rehersall of their faythe, and also if theyr faythe be sounde, and agreeable to holye Scriptures, desyre to be in the same baptyzed. And finally, that nothing be done in this or any other thing, but that which you haue the expresse warrant of Gods worde for.

℗ Mat. 3. 6.

Answere.

In deede it is to be wished, that ignorannt ministers were remoued, if there were a sufficient number of such as be learned, to place in their romes. As for priuate Communions, I know none allowed in this Churche.

Remouing of vnlearned Ministers.

Priuate baptismes are allowable by Gods worde, and there is neyther precepte, nor example to the contrarie in Scripture.

Priuate baptismes.

If Deacons or Midwyues meddle further than they ought to doe, good reason it is they shoulde be punished, and that sharpely.

Your Elderships is not for this time and state, as it is before declared, and yet maye menne bée compelled to render a reason of their faithe if any be doubted of: althoughe your places quoted for that purpose proue no suche thing. For Paule the. 1. to the Corinth. 11. Chap. 28. vvilleth a man to examyne hymselfe before he eate of that bread. &c. and not to be examined of any other. Peter. 1. Epist chap. 3. verse. 15. vvilleth euery christiã mã to be ready vvithout feare in time of persecution, to render a reason or defence (for ỹ Greeke is

πρὸς ἀπολογίαν) of his faith, and not at all times to euerye man, as maiſter Caluine himſelfe noteth vpon that place.

Of the authoritie of ſtatutes and iniunctions, it pertey-neth not to my faculti̇e to determine, I leaue that to ſuche as liſt to contende with the Prince for hir authoritie in ſuch caſes. This onely I ſaye, that if it be breade, whether it be Wafer cakes. wafer cake, or loafe breade, the matter is not great, as it is before declared.

Kneeling at Communion. Of ſitting and kneeling at the Communion, I haue ſpo-ken before: kneeling is no ſhewe of euill, but of an humble, reuerent, and deuoute minde.

Of excommunication you haue ſpoken nothing hitherto, and therfore it commeth in here out of place, we ſhall haue afterward more occaſion to ſpeake of it.

Aduantage for the papiſt of-fred. Surelye the Papiſtes haue to thanke you, that you woulde not haue them conſtrained to come to the Commu-nion: Thys one leſſon of libertie hathe made all the ſtub-borne and ſtiffenecked Papiſtes in Englande, greate pa-trons and fautours of your booke: you myghte as well haue ſayde that you woulde haue euery man freely profeſſe what religion hée liſt without controlemente, and ſo ſet all at li-bertie, which is your ſeeking.

The Sacramentes are miniſtred in as great puritie and ſimplicitie as euer they were, ſince there was any Church eſtabliſhed, nether are you able to proue the contrary.

Yeares of diſ-cretion. I muſe what you meane to ſay on this ſorte: The parties to be baptized, if they be of the yeares of diſcretion. &c. You knowe that in this Churche of Englande none tarrie for Baptiſme ſo long, except it bée in ſome ſecrete congregation of Anabaptiſtes. The place alledged oute of the thirde of Matthew, telleth howe they that were baptized, confeſſed their ſinnes, it ſpeaketh nothing of any confeſſion of faith.

It is well, that you admit ſome to anſwere for the Infant in the abſence of the parente, & why not in his preſence too: what Scripture haue you, that ỹ parente at the baptizyng

of

of his childe, should make a rehearsall of his fayth, and desire that his childe shoulde be therein baptized? This I desire to know for mine owne learning, for I neither remember any suche thing in Scripture, neither yet in any auncient writer: I do herein but desire to be instructed.

I knowe not what you meane, when you saye, (That in the absence of the parentes some one of the congregation knowing the good behauiour and sound fayth of the parentes, may both make a rehersall of their fayth: and also if their fayth be sounde and agreable to holy Scriptures, desire in the same to be baptised.) What if the parents be of euill behauiour? what if it be the childe of a drunkard, or of an harlot? What if the parents be Papistes? what if they be heretikes? what if they erre in some poynte or other, in matters of fayth? shall not their children be baptised? herein you haue a further meaning than I can vnderstande: And I feare, few do perceiue the poyson that lyeth hidde vnder these wordes: May not a wicked father haue a good childe? May not a Papiste or Heretike haue a beléeuing sonne? Will you seclude for the parents sake (being him selfe baptized) his séede from baptisme?

Whether the childe of a wicked man may be baptised.

✻ VVhen it is sayd, sayth Zuinglius (answering the opinion of the Anabaptistes, in his booke to Baltazar an Anabaptist) that children are baptised or circumcised in the faith of their parents and elders, it is not ment that the faith of the parents bringeth saluation vnto the children: for it may be, and it doth oftentimes come to passe that the parents be infidels and wicked persons. But bicause the parēts haue faith, that is, professe Christianitie in wordes, therfore is their children also initiated into the Churche of Christe. VVherfore it is manyfest that the fayth of the parents and elders is, that, that they haue publikely confessed, or receyued by the instruction of others. And agayne in the same booke. Some

may obiect and ſay, hovve shoulde it appeare vvhether the parents be in the couenant or no? for it may be that they be voyde of fayth and all religion, and yet fayne them ſelues to haue faythe and religion, and falſly glory that they be conteined in the couenant of God. If they be ſuch, the fayth of the parents vvhich is none, can not commend the children that vve should acknovvledge them to be in the couenant of God, ſeeing their parents be moſt farre from it. To this vve anſvvere on this ſorte: vve can not looke into the ſecretes of mans heart, neither can vve giue to any man the invvard purification of the heart, for that is the vvoorke of that moſte higheſt vvorkeman and maſter, and of none other, vvhiche knovveth and ſeeth that invvarde diſeaſe and corruption of man. VVherefore vvhen vve onely adde the externall ſignes, and adminiſter onely the externall doctrine, vve muſte alſo be contente vvith externall confeſſion, and acknovvledge him to be partaker of the heauenly couenant (in the reſpecte of Baptiſme and Circumciſion) vvhoſoeuer vvoulde haue his children initiated vvith the ſigne of the couenant. For except vve shal keepe this rule, no man should euer either be circumciſed or baptiſed: for althoughe he confeſſe fayth vvith his mouthe, yet no man can tell vvhether this be a true or a falſe confeſſion. Novve therefore you doe more playnely vnderſtande in vvhat ſenſe thys vvorde fayth is taken, vvhen vve ſaye that children are ſaued, Circumciſed or Baptized in the faythe of their parentes. For faythe in this place is not taken for that truſte vvherevvith the parentes truſt in God, but for that externall obligation or couenaunt rather, into the vvhiche by the conſente of the parentes, according to their outvvarde confeſſion children are receyued. VVherefore if the parentes be conteined in the couenaunt, and vvill haue the ſigne of the couenant giuen to their children, it is manyfeſt that they alſo be partakers of the couenaunt. VVherefore Paule alſo 1. Cor. 7. ſayth, Or elſe your children vvere vncleane, but now they

they are holy. This is more manyfest in Simon Magus, of vvhome Luke, Acto. 8. vvriting, sayth: Then Symon himselfe beleued, and vvhen he vvas baptized he did cleaue vnto Philip: and yet those thinges that followve, declare manyfestly that he did not beleeue. It is therfore manyfest that he did but followve the confession and maners of Christians, in that he vvas baptized. See therefore hovve in the Scriptures sayth is oftentimes taken for the outvvarde confession of sayth, and for the vse of the signe. **And a little after,** Be it that he be an hypocrite that offereth the childe to be baptized: yet the outvvard confession of the mouth, is sufficient to the church and to the people of God, and the infant is notvvithstanding conteyned in the couenant of God. For the iniquitie and hypocrisie of the parents can not hurte the infante, as the Scripture declareth. Deut. 24. & Eze. 18. &c. **Hitherto** Zuinglius.

Truely this kinde of speeche which you vse (Some one of the congregation, knowing the good behauiour and sound sayth of the parents. &c.) smelleth of that braunche of Anabaptisme that Zuinglius **confuteth in this place.**

Surely your fansies, nay your daungerous errours will burst out one day in more playne maner.

This reformation you seeke for and desire, were rather a deformation, nay a confusion: and whilest you will nothing to be done but that for the whiche there is expresse warrant in Gods worde: you your selues prescribe that which is not to be founde in all Gods worde. Retorsio.

Admonition.

Let vs come now to the third part, which concerneth ecclesiastical discipline: the officers that haue to deale in this charge, are chiefly three, Ministers, Preachers, or Pastours, of whome before.

before. Seniors or Elders and Deacons. Concerning Seniors, not onely their office, but their name also is out of this Englishe Churche vterly remoued. Their office was to [q] goueme the Churche with the reste of the Ministers, to consulte, to admonishe, to correcte, and to ordeyn all thinges appertayning to the state of the congregation.

[q] Act. 14. 4. 1. Cor. 12. 28.

Answere.

Excommunication the onely discipline of the newe Testament.

What Scripture haue you to proue that suche Seniors as you meane, and Deacons had any thing to doe in Ecclesiasticall discipline? I thinke the onely discipline that we haue in the whole newe Testament (except you will make admonition and exhortation a parte of it) is excommunication: and the execution of that is onely committed to the ministers of the worde. Math. 16. Iohn. 20. Examples hereof we haue. 1. Corinth. 5. 1. Tim. 1. & ad Titum. 3. Ambrosius in his seconde booke De officijs. Cap. 27. testifieth the same. Theodotus Bysshop of *Laodicea*, tyed by him selfe alone excommunicate bothe Apollinaries, for keeping company with that wicked Sophister Epiphanius as Sozomenus writeth Lib. 6. cap. 25. So tyed Ambrose excommunicate Theodosius the Emperour, and is therefore in all stories greatly commended. I reade in the fifth Chapter of the first to the Corinthians, that the incestuous Corinthian was excommunicated publiquely in the presence of the whole congregation. But I reade neither of Senior nor Deacon called as officers to the same. Saint Paule himselfe sayth: *Ego quidem vt absens corpore, presens spiritu, iam decreui tanquam presens, vt is. &c.* I truely as absent in the body, but present in spirite, haue determined as present, that he &c. Which manyfestly argueth, that *ius excommunicandi* was in Paule and not in the rest: But all is Scripture that

Onely ministers may excõmunicate.

Theodotus alone did excommunicate: Likewise Ambrosius.

Paul alone had ius excommunicandi.

that you speake how farre soeuer it is from the true meaning and sense of the Scripture.

To proue that the office of Seniors was to gouerne the Churche with the rest of the Ministers, to consulte, to admonishe, to correct and to order all things apperteyning to the state of the congregation, you alledge Actes 14. and the first Corinth. 12. In the. 14. of the Actes it is written, that Paule and Barnabas ordeyned Elders at Antioche in euery Churche, but there is not one worde spoken of their office, and therfore that text serueth not your purpose. You haue alledged this selfe same place twice before, to proue that no minister of the worde oughte to be placed in any Congregation but by consent of the people, and that the election of ministers ought to be by the congregation: Nowe you alledge it to proue the office of your Seniors: can it bothe be ment of Seniors, and of the ministers of the worde, beeing as you say, distincte offices? will you thus dallie wyth the Scripture, and make it a nose of ware (as the Papists terme it) to wrest ond writhe it which way you liste? Here you muste needes confesse either contradiction in your selues, or falsification.

In the. 1. Corinth. 12. Saincte Paule sayth, that God hath ordeyned in the Churche, firste Apostles, then Prophetes, thirdly teachers, then them that doe miracles, after that the giftes of teaching, helpers, gouernours, diuersities of tongs: here is not one worde of the office of Seniors, neither yet of their names: For this worde, gouernours, teacheth vs, that Christ hath ordeined in his Church some to beare rule and to gouerne, but whether one in euery congregation or mo: whether ministers of the worde or other: whether Magistrates or Seniors, it is not here expressed: howsoeuer it is, it maketh nothing for your purpose. Gouernours in the Church.

I know that in the primatiue Church they had in euery Churche certayne Seniors, to whom the gouernement of the congregation was cõmitted, but that was before there

Whē the name and office of Segniors was extinguished.

was any christian Prince or magistrate that openly professed the Gospell, and before there was any Church by publique authoritie established, or vnder Ciuile gouernement. Both the names and offices of Seniors was extinguished before Ambrose time, as he himselfe dothe testifie, writing vpon the fifth of the first to Timo. I told you before that the diuersitie of time & state of the Church requireth diuersitie of gouernement in the same. It can not be gouerned in time of prosperitie, as it is in time of persecution: It may not be gouerned vnder a christian Prince, which doth nourish and maynteine it, as it may be vnder a tyrant, when it is constrayned to flee and seeke corners: It can not be gouerned in a whole Realme, as it may in one little Citie or towne: it can not be gouerned when it is dispersed through many places, as it may be when it is collected into some one narrow and certaine place: To be short, it can not be gouerned when it is full of hypocrites, Papists, Atheistes, and other wicked persons, as when it hath very fewe or none suche: As cōmonly it hath not in time of persecution, whē the gold is as it were by fire tried from the drosse. He that according to this diuersitie of the forme, state & time of the Churche, doth not allow a diuersitie of gouernement, doth confounde and not edifie. I pray you what Seniors could you haue in most parishes in Englande fitte for that office? But wyse, not wilfull men, haue to consider this: God hath giuen the chiefe gouernement of his Churche to the christian Magistrate, who hath to consider what is most conuenient: and we must therwith be cōtent, so that nothing be done against fayth, and the commaundement of God.

Diuers times & places require diuersitie of gouernement.

Admonition.

r Rom. 12.8.

In steade of these Seniors in euery Churche the Pope hath brought in, and yet we mainteine the lordship of one man ouer sundry Churches, yea ouer many shires.

An-

Anſvvere.

You alledge in the margent theſe wordes, in the. 12. to the Rom. (he that exhorteth, let him wayte on exhortation, he that diſtributeth, let him doe it with ſimplicitie, he that ruleth vvith diligence: he that sheweth mercie vvith cherefulneſſe.) **To proue that in steade of theſe Seniors in euery Churche, the Pope hath brought in, and we yet maynteine the Lordſhip of one man ouer many Churches. &c.** I know not how this geare hangeth togither, or to what purpoſe you ſhoulde alledge that place: It neither proueth, that in euery Churche there was Elders, neither that in place of them the Pope hath brought in the Lordſhip of one man ouer many Churches.

I haue proued before in my anſwere to your thirtēnth and fourtēnth reaſon, that this Lordſhippe of one man (as you terme it) but in deede lawefull iuriſdiction) ouer ſundry Churches, was not the inuention of any Pope, but of great antiquitie in the Churche of Chriſte, allowed by that famous Councell of Nice, and practiſed ſince of moſte godly and learned fathers.

In the nynth Cannon *Concil. Antio.* **it is thus writ-** Concil. Antio.
ten, *Per ſingulas regiones Epiſcopos conuenit noſſe Metropo-* One miniſter
litanum Epiſcopum ſollicitudinem totius Prouinciæ gerere, prop- aboue the reſt.
ter quod ad Metropolim omnes vndique qui negotia vident ur habere concurrant, vnde placuit eum & honore præcellere, & nihil amplius præter eum cæteros Epiſcopos agere, ſecundum antiquam à patribus noſtris regulam conſtitutā, niſi ea tantum quæ ad ſuā diœceſim pertinent. &c. It behoueth the Bishops in euery countrey to knovv their Metropolitane Byshop to haue care ouer the vvhole Prouince: and therefore all ſuche as haue any buſineſſe muſt come to their Metropolitane Cities: vvherefore it pleaſeth this Councell, that he alſo excell in honour, and that the other Byshops doe nothing vvithout him, (according to the auncient rule preſcribed by our fore-

fathers) but those thinges onely vvhiche pertayne to hys ovvne Dioces. &c. **This Councell was about the yeare of our Lorde. 345.**

Admonition.

These Seniors then, bycause their charge was not ouermuche, did execute their office in their owne persons, without substitutes. Oure lord Bishops haue their vnder officers, as Suffraganes, Chaunceliors, Archdeacons, Officials, Commissaries, and suche like.

Answvere.

You barely affirme without any prose, that these Seniors then did execute their offices in their owne persons without substitutes: But your bare worde is not of sufficient credite, although I thinke you will make a greate difference betwixt Seniors and Bishops: For they whom you cal Seniors, had no authoritie to preach, or to minister the sacraments, as bishops haue.

Substitutes or vicars Concil. Ancirau.

That Bishops might haue substitutes and had so, it is manyfest in the.13. Cannon *Ancirani concily*, **which was about the yeare of our Lorde three hundred and eyght, and before Nicene councell, where we reade on this sorte:** *Vicarijs Episcoporum (quos græci chorepiscopos vocant) non licet vel presbyteros vel diaconos ordinare, sed nec presbyteris Ciuitatis, sine Episcopi precepto, amplius aliquid ordinare, nec sine authoritate literarum eius in vnaquaque parochia aliquid agere:* It is not lavvefull for Byshops substitutes (vvhome the Grecians do call felovv Byshops, or coadiutors) to order either prieſtes or deacons, neither is it lavvefull to the prieſts of the Citie, vvithout the Byshops authoritie to commaunde any thing elſe, or vvithout the authoritie of his letters to do any thing in any parishe.

It

It is manyfest hereby that Bythops then had Deputies: whether you will call them Chauncellors, Commissaries. &c. the matter is not great. To contende for the name when the thing is certayne, is a note of a contentious person.

Admonition.

Touchyng Deacons thoughe their names be remayning, yet is the office fouly peruerted and turned vpsyde downe, for their duetie in the primatiue Churche, was to [f] gather the almes diligently, and to distribute it faythfully: also for the sicke and impotent persons to prouide paynfully, hauing euer a diligente care, that the charitie of godly men were not wasted vppon loyterers [t] and idle vagabounds. Nowe it is the firste steppe to the ministerie, nay rather, a mere order of priesthoode.

[f] Rom. 12. 8.

[t] 2. Thes. 3. 10.

Answere.

In the whole xij. chapiter of the Epistle to the Romaines, there is not one worde to proue the office of a Deacon to consist in gathering almes, and distributing the same, neither yet doth he speake there of the office of a Deacon, no more doth he in the thirde Chapiter of the seconde Epistle to the Thessalo. Lorde God what meane you thus to play with the scriptures? It is true that in the primatiue Churche the office of a Deacon was to collecte and prouide for the poore, but not onelye, for it was also their office to preache and to baptise: for Stephen and Philip beyng Deacons did preach the Gospell, Act. 6. 7. 8. And Philip did baptise the Eunuche, Act. 8. Iustinus Martyr. one of the most auncient writers, in his seconde Apologie saith, that in the

More perteyneth to the office of a deacon, than prouiding for the poore.

The office of deacons by Iustinus Martyr.

administration of the Supper, Deacons did distribute the bread and the wyne to the people.

Tertulian. ❧ Tertullian in his booke *De baptismo*, hath these wordes, *Dandi quidē habet ius summus sacerdos qui est Episcopus, deinde Presbyteri & diaconi, non tamen sine Episcopi authoritate propter ecclesiæ honorē.* The high priest vvhich is the Bishop hath authoritie to baptize (for that is his meaning, as the wordes going before and folowing after plainely declare) so haue the ministers and Deacons, but not vvithout the authoritie of the Bishop, for the honour of the Church.

Hierome. *Hierome aduersus Luciferanos*, saith thus: *Non abnuo hanc esse ecclesiarum consuetudinem, vt ad eos qui longè in minoribus vrbibus per presbyteros & diaconos baptizati sunt, Episcopus ad inuocationem sancti spiritus manum impositurus excurrat.* I doe not denie but that this is the custome of the Church, that the Bishop should goe to lay his hand by the inuocation of the holy spirit, vpon those vvhich a farre of in lyke Cities by ministers & deacons vvere baptized. And a litle after he sayth that neither the ministers nor deacōs haue authoritie to baptize vvithout the commaundement of the Bishop.

Zozomenus. Zozo. li. 7. of his storie saith that Archdeacons and Deacons read the scriptures in the Church.

Bucer. Bucer in. 4. *ad Ephe.* saithe that, In olde time deacons did interprete the scriptures in the Churche. Also that they did teache the Catechisme: Likevvise that they did helpe in the administration of the Lords supper, and giue the cup to the people. Finally that they vvere assistaunt to the Bishops and ministers in many other seruices of the Church.

Caluine in his Institutions cap. 8. confesseth that In the olde Churche reading of the scriptures to the people, exhortation to prayer, and distribution of the cuppe in the supper of the Lord vvas committed to Deacons.

Maister Beza *li. confess. cap. 5.* saith that deacons did oftentimes supply the office of the pastours in the administration of the Sacramentes and celebrating of mariage. And to proue this

this he quoteth .1. Corinth.1. verse.14. 15. &c. and John.4. verse.2.

Hereby it maye appeare that more pertayned to the office of a Deacon in the primatiue Churche, than to distribute to the poore, and prouide for the sicke and impotent. +

It may well be compted the first steppe to the ministery, as it hath bene from the Apostles time: and S. Paule ioyneth them togither. 1. Tim. 3.

Admonition.

For they "maye baptise in the presence of a Bysshop or priest, or in their absence (if necessitie so require) minister the other Sacrament, likewyse reade the holy Scriptures and homilies in the congregation, instructe the youth in the Catechisme, and also preach, if he be commaunded by the Bysshop. u Pont. fi. tit. The ordring of deacons.

Answere.

I knowe not what you meane by your *Ponti. tit.* in the margente of your booke, but if you meane the booke entituled, the forme and manner of making and consecrating Bysshops. &c nowe allowed in this Churche of Englande, then doe you vntruely reporte it, for there is no mention, of baptising in the presence of a Bysshoppe or Priest, neyther yet of ministring the other Sacramente in their absence if necessitye requyre: onely the booke sayth, that a Deacon may baptise or preache, if he be therunto admitted by the Bysshoppe, and that he maye so doe by the worde of God I haue proued before. As for reading the holy Scriptures, and Homilies in the congregation, also for instructing the youth in the Cathechisme, who doubteth but that a Deacon may do them? Vntruth. Office of deacons.

Admoni-

Admonition.

w Philip.1.1. Ioh.13.27. Acts.6.5. 1.Tim.3.8.

Againe in the olde Churche euery congregation had their Deacons.

Answere.

O how aptly you haue alledged the Scriptures to proue that euery congregation had their deacons? In the first to the Philip. these be the wordes: Paule and Timotheus, &c. to all the Saincts, which are at Philippi, with the Bishops & Deacons. **Paule and Timotheus salute the Bishops & Deacons which were at Philippi. Therfore in those dayes euerie congregation had their Deacons: a straunge kinde of reasoning: you might well haue thus concluded,** *Ergo* **at Philippi there was Deacons: But surely this argument is to much out of square, there was Deacons at Philippi, therfore euery congregation had their Deacons.**

Whither deacons were in euery congregation.

Argumentes vnapt.

In the.13.of S.John,verse.27.these be the wordes: And after the soppe, Sathan entred into him, then sayd Iesus vnto him, that thou doste, doe quickly. **After supper Sathan entred into Judas, and Jesus sayde vnto him, that thou doste doe quickly: Therfore euery congregation had their Deacons. No maruell thoughe your margent be pestred with Scriptures, when you take libertie to make** *ex quolibet quidlibet*. **Peraduenture you meane that Judas was a Deacon (as he was not, but an Apostle) bicause he carried the bagge, and that some of the Apostles thought that Christe had bid him giue somwhat to the poore: belyke whosoeuer giueth a peny to the poore at his maisters commaundement, is with you a Deacon.**

In the first of the Acts, we learne that there were chosen seauen Deacons, but there is not one worde to proue that euery congregation had their Deacons.

In the thirde of the first to Timothie S.Paule sheweth what qualities and conditions a Deacon ought to haue, but not

not one word of deacons being in euery congregatiõ. This is great audacitie, thus manifestly to wring the scriptures without all colour or shew of reason.

Admonition.

Nowe they are tyed to Cathedrall Churches only, and what do they there? gather the almes and distribute it to the poore? nay, that is the least peece, or rather no parte of their function. What then? to sing a Gospel whẽ the Bishop ministreth the Communion. If this be not a peruerting of this office and charge, let euery one iudge.

Answere.

I am sure you are not offended, that there be Deacons in Cathedrall Churches: For if they ought to be in euery congregation, they ought to be there also: and yet I knowe no such order now in Cathedrall Churches, that they be more bound to Deacons in the respect of reading the Gospell, thã other Churches be: But admit they were, it is no peruerting of the office of a Deacon, being incident to his office, aswell to reade the Scriptures in the congregation, and to exhorte, as to giue almes, and distribute to the poore: as I haue proued before. For the state of the Church is not now, as it was in the Apostles time, neyther is that part of the office of a Deacon, so necessary nowe, as it was then, being lawes and orders otherwise to prouide for the poore, than there either was then, or coulde haue bene. A diuerse state of the Church.

Admonition.

And yet least the reformers of our time should seeme vtterly to take out of Gods Churche thys necessary function, they appoynte something to

it concerning the poore, and that is, to search for the sicke, needie, and impotent people of the parriche, and to intimate their estates, names, and places where they dwell to the Curate, that by hys exhortacion they maye be releeued by the parriche, or other conuenient almes. And thys you see is the nyghest parte of hys office, and yet you muste vnderstande it to be in suche places where there is a curate and Deacon: euery parriche cannot be at that coste to haue both, nay, no parriche so farre as can be gathered, at thys present hath.

Answere.

And what faulte can you fynde herewith, is not thys greatlye to be commended? If euery parriche cannot be at the coste to haue both Curate and Deacon, why do you require them both in euery parriche? Why do you not thinke well of suche lawes as appoynte collectours for the poore, whiche maye aswell prouide for them and better too, than coulde the Deacon, who muste be sustayned himselfe with that which the poore should haue.

Admonition.

Nowe then, if you will restore the Churche to his auncient officers, thys you must do. In stead of an Archbyshop, or Lorde Byshoppe, you muste make * equalitie of ministers.

* 2. Cor. 10. 7. Colloss. 1. 1.

Answere.

I haue proued before, that aswell the name as office of

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an Archbyshoppe is, both most auncient, and also moste necessarie in the Churche of Christ: and that this equalitie of ministers which you require, is both flatly againste ỳ scriptures, and all auncient authoritie of councells and learned men, and the example of all Churches euen from Christes time, as more plainly appéreth by these wordes of Maister Bucer in his booke *de regno Christi. Iam ex perpetua ecclesiarũ obseruatione, ab ipsis iam Apostolis videmus, visum & hoc esse spiritui sancto, vt inter presbyteros, quibus ecclesiarũ procuratio potissimum est commissa, vnus ecclesiarum, & totius sacri ministerij curam gerat singularem: eaq; cura & solicitudine cunctis præeat alijs. Qua de causa Episcopi nomen, huiusmodi summis ecclesiarum curatoribus est peculiariter attributum. &c.* Novve vve see by the perpetuall obseruation of the Churches, euen from the Apostles themselues, that it hath pleased the holye ghost, that amongst the ministers to vvhõ the gouernemente of the Church especially is committed, one should haue the chiefe care both of the Churches and of the vvhole ministerie, and that he shuld goe before all other in that care & diligence for the vvhich cause the name of a Byshop is peculiarly giuen to such chiefe gouernours of Churches. &c.

Equality of ministers flat against the scriptures. Bucer.

One gouernor among Ministers.

✻ The same Bucer vppon the. 4. to the Ephe. sayth thus: Paule in the Actes calleth the same mẽ Bishops & ministers, vvhen he called for the ministers of Ephesus to Miletum, yet because one among them did rule, and had the chiefe care of the Church, the name of a Byshop did properly belong vnto him: neyther vvas his age alvvayes considered, so that he vvere vertuous and learned, as vve haue an example in Timothie being a yong man. +

Furthermore I haue declared ỳ it engendreth schismes, factions, & contentions in the Church, & bringeth in a meere confusion, & is a braunch of Anabaptisme: And now I adde that you desire this equalitie, not because you wold not rule (for it is manyfest, that you seeke it moste ambitiously in your manner) but because you contemne and disdayne to

be ruled, and to be in subiection: In dede your meaning is as I saide before, to rule and not to be ruled, to do what you liste, in your seuerall cures, without controlemēt of Prince, Bysshop, or anye other: And therefore pretending equalitie, moste disorderly you seeke dominion: I speake that I know by experience in some of you.

Scriptures wrested to proue equality of ministers.

Your places quoted in the margent to proue that there ought to be an equalitie of ministers, sounde nothing that way. 2. Cor. 10. verse. 7. These be the wordes of the Apostle. Loke ye on things after the appearaunce? if any trust in him selfe that he is Christes, let him consider this againe of him selfe that as he is Christs, euen so are we Christs. Howe conclude you of these wordes your equalitie? I promise you it passeth my cunning to wring out of them any such sense, rather the contrarie may be gathered out of the wordes following, which be these: For though I should boast somwhat more of our authoritie which the Lord. &c. I should haue no shame. Master Caluine expounding these wordes sayth on this sorte, It was for modestie that he ioyned himselfe to their number, whom he did farre excell: and yet he would not be so modest but that he would kepe his authoritie safe: therfore he addeth that he spake lesse than of right he might haue don. For he was not of the cōmō sort of ministers, but one of the chiefe among the Apostles: And therfore he saith, if I bost more I neede not be ashamed, for I haue good cause.

Caluine.

Degrees of honour in the Ministery.

And a litle after: *Quamuis enim commune sit omnibus verbi ministris idemq; officium, sunt tamen honoris gradus.* Although the selfe same office be common to all the ministers of the word, yet there is degrees of honour. Thus you see Caluine farre otherwise to gather of this place than you do.

The place in the first to the Colost. verse. 1. is this: Paule an Apostle of Iesus Christ by the will of God, and Timotheus our brother. Surely your minde was not of equalitie (I thinke) when you quoted these places to proue it: But it is your vsuall maner without all discretion and iudgement to

to dallie and play with the Scriptures. For what sequele is there in this reason, Paule calleth Timothie brother, *ergo*, in all respectes there muste be equalitie? as though there were no distinction of degrées euen among brethren. A weak prose.

Admonition.

In stead of Chauncelours, Archdeacons, Officials, Commissaries, Proctors, Doctors, summoners, Churchwardens and suche lyke, you haue to place in euery congregation a lawefull and godly Seigniorie.

Ansvvere.

That is, in stead of learned, wise, and discrete men, you muste place to gouerne the Churche in euery congregation, vnlearned, ignoraunte, and men moste vnapte to gouerne, for suche of necessitie you must haue in most congregations: But I pray you do thus muche for me, first proue that there was in euery congregation suche as you call Seniors: When you haue done that, then shewe me that that office & kinde of regiment ought to be perpetuall, and not rather to be altered according to the state and condition of the Churche: Last of all, that these Seniors were lay men, as we call them, and not rather ministers of the worde, and Byshops. When you haue satisfied my request in these thrée poyntes, then will I procéede further in this matter. In the meane tyme I do not defende any Chaunceller, Archdeacon, &c. which abuse their office, I wishe suche reformed with all my heart. But wherein haue Churchwardens offended you? I perceiue nothing that is nowe in the Church can please you. Certen questions demaũded to be proued. Abuse of offices is not defended.

Admonition.

The deaconship [y] must not be confounded with the

[y] 1. Tim. 3. 8.

the ministerie, nor the Collectours for the poore may not usurpe the Deacons office: but he that hath an [2] office must looke to his office, and euery man must keepe him selfe within the bondes and limites of his owne vocation.

2 Rom. 12. 7. 1. Cor. 7. 20.

Answere.

Neither do we confounde them, and yet Paule in the place by you quoted in the margent, speaketh not one word of confounding, or not confounding these offices: So the poore be prouided for, it forceth not, whether prouision be made by Deacons or by collectours, by the one it may be well done, by the other it cannot be done in al places, as the state is nowe: But shewe any Scripture to proue that the poore must onely be prouided for by Deacons, else not.

Admonition.

And to these three ioyntly, that is, the ministers, Seniors and Deacons, is the whole regiment of the Church to be committed.

Answere.

This is onely by you set downe without proofe, therefore I will heare your reasons before I make you answere. In the meane time I pray you what authoritie in these matters do you giue to the ciuill magistrate, me thinke I heare you whisper that the Prince hath no authoritie in ecclesiasticall matters: I knowe it is a receyued opinion among some of you, and therein you shake hands also with the Papistes, and Anabaptistes.

Where is the princes authoritie.

Admonition.

This regiment consisteth especially in ecclesiasticall discipline, whiche is an order lefte by God

God vnto his Churche, whereby men learne to frame their willes and doings accoꝛding to the lawe of God by [a] instructing and admonishing one another, yea and by coꝛrecting and punishing all wilfull persons, and contemners of the same. Of this discipline there is two kindes, one pꝛiuate, wherwith we wil not deale bicause it is impertinent to our purpose, another publike, which although it hath bene long banished, yet if it might nowe at the length be restoꝛed, would be very necessarie and pꝛofitable foꝛ the buylding vp of Gods house. The finall end of this discipline, is, the reforming of the disoꝛdered, and to bring them to repentaunce: and to bꝛidle such as would offende. The chiefest parte and laste punishment of this discipline is excommunication, by the cõsent of the Church determined, if the offender be obstinate, which howe miserably it hath bene by the Popes pꝛactises, and is by our Canonistes abused, who seeth not? In the pꝛimatiue church it was in [b] many mens handes: nowe one alone excommunicateth. In those dayes it was the last censure of the church and neuer went foꝛth but foꝛ [c] notoꝛious crimes: Now it is pꝛonounced foꝛ euery light trifle. Then excommunication was greatly regarded and feared. Now bicause it is a money matter, no whit at all esteemed. Then foꝛ [d] great sinnes seuere punishmẽt, and foꝛ smal ofFẽces litle censures. Now great sinnes either not at all punished, as [e] blasphemie [f] bluric, &c. oꝛ else sleightly passed ouer with pricking in a blanket,

[a] Iam.5.16. Math.18.15. 16.17.
[b] 1.Corin.5.4.
[c] 1.Cor.5.11. 2.Thes.3.14.
[d] 1.Tim.1.20. 1.Corin.5.
[e] Ie.24.14.16. Nu.15.34 &c
[f] De.23.19.20

oꝛ

Leui.20.5. Deu.22.22. g or pinning in a sheete, as g adulterie, whordome, dronkennesse. &c.

Answere.

An abuse confessed in excommunication.

Where you speake truely and vprightly, there I ioyne with you: In deede excommunication which is the last and greatest punishment in the Churche, bicause it is commonly vsed, and in euery trifling matter, it is also commonly neglected and contemned, I pray God it may be restored agayne to the first puritie: But that excõmunication was then in many mens hands, the place by you alledged out of the.1.Cor.5.proueth not, as I haue before declared. And although there be some defecte in the Churche, touching this parte of discipline, yet is not the Churche voyde of all discipline, for besides diuers profitable and godly lawes made for the correcting of diuers vices, there is a commission for causes ecclesiasticall, which both hath done (and being accordingly vsed) will do singuler much good in this common weale: But it pleaseth not you one whit.

Admonition.

Againe suche as are no sinnes (as if a man conforme not him selfe to popish orders and ceremonies, if he come not at the whistle of him, who hath by Gods worde no authoritie to call, wee meane Chauncelors, Officials, Doctors, and all that rable) are greeuously punished, not onely by excommunication, suspention, depriuation, and other (as they terme it) spirituall coercion, but also by banishing, imprisoning, reuiling, taunting, and what not?

Answere.

Iudges in their owne cause.

Here you are iudge in your owne cause, and therefore you

you make of a mite an elephant. It is méte that ſuche as contemne the good orders and lawes of that place where they dwell, ſuche as make ſchiſmes, factions, and contentions in the Churche, ſuche as can not or will not be ſubiecte and obedient to their ſuperiours, ſhoulde be by diſcipline either reformed, or removed: You muſte not loke to liue as you liſte, and be without checke. Chauncelours, Officials, Doctours, haue no authoritie in reſpecte of their offices, to baniſhe or to impriſon, and therefore here you nippe (as you thinke) ſome greater perſons. You make muche of a little, to muche lenitie maketh you ſo wanton, and ſo ready to caſte off the yoke of due obedience. Howe you are puniſhed the worlde ſeeth: although you and your fautors can brute abroade, that you are perſecuted and cruelly delte with, when as in very deede you haue muche more fauour ſhewed vnto you than you deſerue. As for reuiling and taunting, it is vſuall to none ſo muche, as it is to the Papiſtes and your ſelues.

Admonition.

Then the ſentence was tempred according [h] to the notoriouſneſſe of the facte. Nowe on the one ſyde either hatred againſt ſome perſons carrieth men headlong into raſhe and cruell iudgement: or elſe fauour, affection or money mitigateth the rigour of the ſame, and all this commeth to paſſe bicauſe the regiment lefte of Chriſt [i] to his Churche, is committed into one mans handes, whome alone it ſhall be more eaſie for the wicked by bribing to peruert, than to ouerthrowe the fayth and pietie of a zelous and godly companie, for ſuche manner of men in deede [k] ſhould the Seniors be.

[h] 1. Tim. 1. 20.

[i] Math. 18. 7. 1. Co. 12. 28. Rom. 12. 8. 1. Tim. 5. 17. Act. 15. 2. 4. 6. 22. 23.

[k] Exod. 18. 21. Deut. 1. 13.

Answere.

If in iudgement either hatred, or fauour, money, or affection beare the stroke, it is mete suche Iudges were either reformed or remoued. And if you know any suche, you shall doo very well in detecting of them, else we must thinke that you haue a slaunderous toung, and that you speake onely of malice: I suppose that you are not able to charge all Chauncelours, Archedeacons, &c. And if these faults be not common to all, but peculier to some, then is it no sufficient reason you vse to condemne their offices and kinde of gouernement, no more than you may condemne a kingdome, and the authoritie of a Prince ouer a whole realme, bicause diuers kings be tyrants, wicked, and gouerne ill, or any other office or authoritie in the common wealth, which is or may be by some abused.

You say, **al this commeth to passe bicause the regiment left of Christ to his Church, is cõmitted vnto one mans hands**: and for the proofe of this, you note in the Margent the. 18. of Math. the. 12. of the first to the Corin. the. 12. to the Rom. the. 5. of the first to Timothie, the. 15. of the Acts, which places being examined, let the discrete reader iudge how aptly they serue for your purpose.

In the. 18. of Math. Christ saith on this sorte: If thy brother trespasse agaynst thee, go and tell him his fault betwene him and thee alone. &c. **In the which place it is by the consent of all interpreters manyfest, that Christ prescribeth a rule of correcting priuate and secret sinnes, and not of such as be open and knowne to others. For he would not haue priuate and secrete sinnes blased abroad and publikely reprehended, before the partie offending be in this order first priuately admonished: this maketh nothing for your purpose, it taketh away authoritie of iudging and condemning from priuate men, and not from publike magistrates.**

In the. 12. of the first to the Corinth. Vse. 28. these be the

words

wordes of the Apostle: And God hath ordeyned some in the Churche: as first Apostles, secondly Prophetes, thirdly teachers, then them that do miracles, after that the gifte of healing, helpers, gouernours, diuersitie of toungs. How can you gather of these wordes, that all this commeth to passe (that is, hatred, fauoure, corruption by money, and affection in iudgement) bycause the regiment lefte of Christe to hys Churche, is committed to one mans handes? In these wordes the Apostle declareth, that Christ hath lefte in his Church gouernours, and thereof you may well conclude, that in the Churche there muste be some whiche shoulde haue authoritie ouer the reste. The Apostle dothe not here say that in euery particuler congregation Christ hath lefte many gouernours, no more than he sayth that he hath left many pastors for one flocke: but in his Church he hath ordeyned gouernours. An vnperfect reason.

The gouernement of the whole vniuersall Churche, is not by Christ committed to one Bysshop, or one Prince, nor the gouernement of the whole worlde, to one Emperour: for no one man can discharge suche a cure, and therfore he hath appoynted in his Church diuers Bysshops, diuers Princes, many gouernours. But one Prince may suffise to gouerne one kingdome, and one Archebysshop one Prouince, as chiefe and principall ouer the reste, one Bysshop one Dioces, one Pastor one parishe, neither dothe the Apostle speake any thing to the contrarie.

In the. 12. to the Romanes it is thus written: he that ruleth with diligence. What maketh this for your purpase, or how can you wring it to your assertion?

In the. 5. of the. 1. to Timothie. The Elders that rule well are worthy of double honour. &c. Paule sheweth in these wordes that suche are worthy their stipende and rewarde, which rule well in the Churche, and do their dueties diligently: But what is that to your assertion?

The places alledged out of the fiftenth of the Actes, be

Lacke of discretion in alleging of scriptures.

of the like sort. Wheresoeuer mention is made in the scriptures, of gouernours or elders, that you alledge to improue the gouernement of one man, wherein you shewe a great wante of iudgement. And yet there is no one person in this Realme (the Prince onely excepted) which hath suche absolute iurisdiction, as you would make your disciples beleeue. But your meaning is, that Christe lefte the whole gouernement of his Churche to the Pastor, and to some foure or fiue of the Parishe besides, which you are not able to proue, and your places of Scripture alledged signifie no suche matter. In deede as Ambrose sayth, writing vpon the. 5. of the. 1. to Timothie: The Sinagoge, and after, the Churche had seniors, vvithout vvhose councel nothing vvas done in the Church, but that was before his time, and before there was any christian Magistrates, or any Churche established; neither is there any authoritie in the whole Bible, that enforceth or prescribeth that kinde of gouernement as necessarie or conuenient for all times: no more than there is to proue that in the Churche there muste be alwayes suche as haue power to worke miracles, or that haue the gifte of healing and suche like: whiche offices notwithstanding are mentioned as well as gouernours in the first to the Corinth. 12. Well sayth Musculus in his common places, *Tit. de magistratu. Si reuocas temporum illorum mores, primum conditionem & statum quoq; illorum reuoca:* If thou vvilte vse the maners of that time, first call agayne the condition and state of that time: That is, let vs be without christian Magistrates as they were: let vs be vnder tyrantes and persecutors, as they were. &c.

✠ VVe muste not simply looke (sayth master Beza, lib. confess. ca. 5.) vvhat the Apostles did in the gouernement of the Church, seeing that the circumstances be moste diuerse, and therfore vve can not vvithout prepostorous zeale reduce all thinges in all places and at all times to one and the selfe same forme. ✠

Pon

You saye, it is more easie for the wicked by bribing to peruerte and corrupt one man, than to peruert and ouerthrow the faith and pietie of a zealous and godly companie: And therefore better the gouernement of the Church to bee committed to many, than to one. If this reason be good, then the more there be that rule, the better is the gouernement, and so, *popularis status erit optimus respublica status*, gouernement by the communaltie exercised shall be the best kind of gouernement in a common weale, against all both diuinitie and Philosophie: For we see that God himselfe in his common weale of Israell, did alwayes allowe the gouernment and superioritie of one ouer the rest, bothe in the time of Iudges, and after in the tyme of the kings. And in the new Testament we maye also see that kynde of gouernement most allowed of. 1. Peter. 2. But I will not here reason with you in this matter, and call that into question whiche hathe bin by so manye learned men determined, and by the examples of all good common weales confirmed. You that would haue all brought to such a popularitie, I pray you tell me in how many parrishes in Englande, coulde you fynde such Pastors and such Seniors, as you say shoulde be? In those places that be gouerned by many, doe you not see what contention there is? what enimitie? what factions? what partes taking? what confusion? what little good order obserued? what carelesnesse and dissolutenesse in all manner of behauiour? I coulde make this manifest by examples, if I were disposed.

Retorsion by absurdity.

Popular gouernment the worst.

In the. 18. of Exodus, which (place you quote to proue that Seniors ought to be zelous and godly) Iethro gyueth Moyses counsell not to weary himselfe in hearing all matters that be broughte vnto hym, but rather to commit the hearing and determining of smaller matters to others: And therefore verse. 21. he sayth: Prouide thou among all the people, men of courage, fearing God, men dealing truly, hating couetousnesse, and appoynte suche ouer them to be

rulers ouer thousandes, rulers ouer hundredes, rulers ouer fifties, and rulers ouer tennes. &c. This maketh nothing for Seniors: Moyses here was chiefe, these were but his vnder officers placed by himselfe. This place serueth well for the gouernement of one Prince ouer one whole realme, and giueth hym good counsell what vnder officers he ought to chose. To the same effecte and purpose is that spoken and written whyche you cite oute of the first of Deuteron. verse. 13.

Admonition.

1 Math. 18. 17. Then it was sayde tell the Churche: nowe it is spoken, complayne to my Lordes grace, Primate and Metropolitane of all England, or to his inferiour, my Lord bysshop of the Diocesse, if not to him, shewe the Chancellour, or Officiall, or Commissarie, or Doctour.

Answere.

As it was saide then, so ought you and may you say now: In priuate offences if priuate admonitions will not serue, then must you declare them to the Churche, either by reprehending of them publiquely, before the whole congregation (if you be called therunto) for that is one kinde of telling the Churche: or else by complayning to such as haue authoritie in the Churche, for in that place of Mathew (as all learned interpreters both old and new doe determine) the Churche signifieth such, as haue authoritie in the Church: Therfore when you complaine to my Lordes grace, Lord Bysshop of the dioces, or their Chancellours, Commissaries. &c you tell the Churche, that is, suche as be appoynted to be publique Magistrates in the Church according to the very true sense and interpretation of that place.

Church signifieth those that haue authority in the church.

Admoni-

Admonition.

Agayne, where as the excommunicate were neuer receyued tyll they had [m] publiquely confessed their offence: Now for payng the fees of the Courte they shall by maister Officiall, or Chauncelloure easyly be absolued in some priuate place. Then the congregation, by the wickednesse of the offendour greeued, was by publique penance satisfied. Nowe absolution shall be pronounced, though that be not accomplished. Then the partie offending shoulde in his owne person, heare the sentence of absolution pronounced. Now Bishoppes, Archdeacons, Chauncellours, Officials, Commissaries, and suche lyke, absolue one man for another. And this is that order of ecclesiasticall discipline, whych all godly wilhe to be restored, to the ende that euery one by the same, may be kept within the limittes of his [n] vocation, and a greate number be brought to lyue in godly conuersation.

[m] 2. Cor. 2. 7.

[n] 1. Cor. 7. 20.

Answere.

If Chauncellors, Commissaries. &c. do as you here charge them, they doe that whiche by Gods lawe they can not iustifie. But I acknowledge my lacke of experience in suche matters, and therfore I can say little in them. Let them answere for themselues, they be of age sufficient.

Admonition.

Not that wee meane to take awaye the authoritie of the cyuile [o] Magistrate and chiefe gouer-

[o] Rom. 13.

uernoure, to whome wee wyshe all blessednesse, and for the increase of whose godlinesse, we dayly [p] pray: but that Christ beyng restored into his kingdome, to rule in the same by the scepter of his worde, and seuere discipline: the Prince may bee better obeyed, the realme more flourishe in godlynesse, and the Lorde himselfe more syncerely and purely accordyng to his reuealed will serued than heretofore he hath ben, or yet at this present is.

[p] 1. Tim. 2. 2.

Answere.

Christ ruleth by the magistrate.

I will not speake what I thinke, your former assertions agree not with this protestation: Christ ruleth in his church by the godlye Magistrate, whome he hath placed ouer hys Church, and to whom he hath committed hys Churche touching externall policie and gouernement: and whosoeuer therwith is not content, or setteth himselfe against it, playeth the parts of Corah, Dathan, and Abiram, and be occasions why neyther the Prince is obeyed as she ought to be, nor God so truely serued. &c.

Admonition.

Amende therefore these horrible abuses, and reforme Gods Church, and the [q] Lorde is on your righte hande, you shall not be remoued for euer. For he will deliuer and defende you from all your enimyes, eyther at home or abroade, as he dyd faithfull Iacob, [r] and good [s] Iehosaphat. Let these things alone, and God is a righteous iudge he will one day call you to your reckning.

[q] Psal. 16. 8.

[r] Gen. 35. 5.

[s] 2. chro. 17. 10.

An-

Anſvvere.

The greateſt abuſe that I knowe in this Churche is, that you and ſuche as you are, be ſuffred to doe as you doe, and with your ſchiſmes to trouble the peace of the churche and to contemne thoſe that be in authoritie: other abuſes that be in the ſame, I doubte not but that they ſhall by due ordor be reformed. Reformation in ſom things requiſite.

Admonition.

Is a reformation good for Fraunce? and can it be euill for Englande? Is diſcipline meete for Scotland? & is it vnprofitable for this realme? Surely God hathe ſette theſe examples before your eyes, to encourage you to goe forwarde, to a thorowe and a ſpeedie reformation. You maye not doe as heretofore you haue done, patche and peece, nay rather goe backewarde, and neuer labour or contende to perfection. But altogither remoue whole Antichriſte both heade, body, and braunche, and perfectlye plante that puritie of the worde, that ſimplicitie of the Sacraments, and that ſeueritie of diſcipline which Chriſt hath commaunded, and commended to his Church. & Hebr. 6. 1.

Anſvvere.

Hathe there bene no reformation in thys Churche of Englande ſince the Quæenes maieſties reigne? what ſaye you to the abolifhing of the vſurped power of the Biſhopps of Rome? what ſay you to the banifhing of the maſſe? ſay what ſaye you to the puritie of doctrine, in all points pertayning to ſaluation? is this no reformation with you? O Vnthankefulneſſe of theſe men.

England is not bound to Scotland for examples.

intollerable vnthankefulnesse. England is not bounde to the example eyther of France or Scotlande: I woulde they both were, (if it pleased God) touching religiō, in that state and condition, that England is. I woulde Antichrist were as farre from them removed. The Lorde make vs thankefull and continue this reformation we haue, and graūt peace to his Church, and eyther conuert the hartes of those that be enemies vnto it, or remoue them.

Admonition.

And here to ende, we desyre all to suppose that we haue not attempted this enterprise for vaine glorye, gayne, preferment, or anye other worldly respecte.

Answere.

I woulde to God you were as free from vaine glory, ambition, malice, and other sinister affections, as you woulde seeme to be: But no indifferente man reading your booke will so thinke of you, for besides the opprobrious and vnseemely termes you vse towardes your superiours, your admonition smelleth altogether of popularitie and vayne glory.

Admonition.

Neyther yet iudging our selues, so exactly to haue set oute the state of a Churche reformed as that nothing more could be added, or a more perfect forme and order drawne: for that were great presumption, to arrogate so muche vnto our selues, seyng that as we are but weake and simple soules, so God hath raised vp men of profounde iudgement, and notable learning.

An-

Anſvvere.

And yet in the beginning of youre booke, you call it a true platforme of a Churche reformed: and I dare ſay, you thinke it to be as perfecte a forme of a Churche, as all the beſt learned and godlieſt mē in the worlde could frame: For it is well knowne, that men of your diſpoſition, thinke commonly as well of themſelues, as they doe of any man elſe, and better too. But, we graunt vnto you, that you are ſo far from ſetting downe a perfect ſtate of a Churche reformed, that you may rather be called confounders and deformers, than buylders and reformers.

Men thinking to wel of theſelues.

Admonition.

But, thereby to declare our good wils toward the ſetting forth of Gods glorie, and the buyldyng vp of hys Churche, accompting this as it were but an entrance into further matter, hoping that oure God, who hath in vs begon this good worke, will not onely in tyme hereafter make vs ſtrong, and able to go forwarde therein: but alſo moue other vpon whom he hath beſtowed greater meaſure of hys giftes and graces, to laboure more thorowly and fully in the ſame.

Anſvvere.

God graunte you maye become buylders and not deſtroyers: I thinke in deede you haue but begon: I knowe there is other opinions among you, whiche be not yet commonly knowne: and truely I doubte that you will neuer ende, but from time to time coyne newe deuiſes to trouble the Church, vntill you haue brought that heauie plague of God vppon vs, which the lyke kinde of men through their ſchiſmes and hereſyes haue brought vppon all thoſe places almoſte where any of the Apoſtles preached, and where

Suſpected opinions behind.

Domesticall dissention commonly goeth before destruction.

the Gospell was first planted: and commonly before ruine and destruction, commeth inwarde discorde and domesticall dissention.

The Lorde make vs thankefull for the puritie of his Gospell, that we by his mercie enioy: The Lorde rote out schismes and factions from among vs, and either conuert or confounde the authors of them: The Lord of his singular goodnesse continue our gracious Queene Elizabeth vnto vs, and giue vs faithfull and obediente heartes to his worde, and to hir Maiestie. Amen.

(∴)

AFter I had ended this confutation of the Admonition, there comes to my handes a newe edition of the same, wherin some things be added, some detracted, and some altered, which I thought good here briefly to set downe and to examine, that it may be seene what these men haue learned since they published their first booke.

Additions, detractions, and alterations in the first part of the Admonition.

In the preface, to Archbishops, Bishops, Suffraganes, deanes. &c. they haue added Vniuersitie doctors and bacheleres of diuinitie. It should seeme that they would haue a confusion of degrees (which they call equalitie) aswell in Vniuersities, as in Parishes, and other their imagined congregations: marke whether this geare tende not to the ouerthrowe of Vniuersities, and of all good learning.

Doctors and bachelers of diuinitie misliked.

In the margent, for the. 15. of Matthew. Vse. 23. they haue quoted the. 15. of Matthew. Vse. 13. to proue that tyrannous Lordship can not stande with Christes kingdome: the wordes be these: But he answered and sayde: euery plante vvhich my father hath not planted, shall be rooted vp, meaning, that such as be not by free adoption and grace grafted in Iesus Christ, shall be rooted vp. But this proueth not their proposition: I do not allow tyrannous Lordship, but I disallow such vnapte reasons.

Vnapt reason.

In the same preface speaking of Bishops. &c. they haue added these wordes: they were once of our mynde, but since their consecration they be so transubstantiated, that they are become suche as you see. It may be that consideration of the time, place, state, condition and other circumstances hath altered some of them in some poynts, as wise, & not wilfull men in such matters by such circumstances be oftentimes altered: but that any one of them were euer of your minde in moste things vttered in those two treatises, I can not be persuaded.

For the .1. Acts. Vse. 12. is noted. Acts. 2. Vse. 21. to proue that in the olde Church there was a tryall had bothe of the ministers abilitie to instruct, and of their godly conuersation also. The text is this: And it shal be that whosoeuer shal cal on the name of the Lorde shal be saued. Which is farther from the purpose a great deale, than the other place is.

King Edwards priests lefte out.

There is also in the same leafe lefte oute, king Edwards priests: which argueth with how litle discretion, and lesse aduise, the first admonition was penned.

A scoffe.

Speaking of lerning master Nowels Catechisme, these wordes be added: and so first they consecrate them, and make them ministers, and then they set them to schole. This scoffe is answered before, and might very well haue bene left out. And a little after, where it was before, then election was made by the common consent of the whole church: nowe, it is thus corrected,

A correction of a place.

then election was made by the Elders, with the common consente of the whole Churche: which altereth the matter something, but yet is not proued by the texte alledged out of the first of the Actes, and by me answered before.

Fol. 2.

For Act. 14. Vse. 13. is quoted Act. 14. Vse. 23. whiche ouersight I my selfe haue corrected in my answere to ỳ place.

Albe left out.

There is also lefte out an albe, which before was sayde to be required by the pontifical in the ordring of ministers. As I sayd before, so I say again, that in the booke of ordring ministers, now vsed, & printed since *Anno.* 1559. there is neither required albe, surples, vestiment, nor pastoral staff.

This line is also added, these are required by their pontificall, meaning surplesse, vestiment. &c. which is vntrue, as I haue sayde before.

For the .1. Ti. 1. Vse. 14. now it is. 1. Ti. 1. Vse. 19. but it is not to proue any matter in controuersie, onely it is vncharitably and vniustly applied.

For .1. Sam. 9. Vse. 28. is. placed. 1. Sam. 9. Vse. 18. the selfe same

same place that I haue answered before.

Where before it was thus written: then Ministers were not so tyed to any forme of prayers inuented by man: now these words inuented by man be left out, & there is added, as necessitie of time required so they might poure. &c. I know not their meaning, except they would neither haue vs bound to ỹ lords prayer, nor any other.

It was before, remoue homilies, articles, iniunctions, & prescript order: now it is that prescript order. Wherby it should seeme that they haue learned to allowe of a prescript order of prayers, but not of that prescript order which is in the booke of publike praiers. This is no dallying, neither yet inconstancie. Fol. 3. Alteration of words.

For the .3. of Mat. vse. 12. is placed .3. of Mat. vse. 1. to proue that in the olde time, the worde was preached before the sacraments were ministred: The place now alledged is this: In those daies Iohn the Baptist came and preached in the wildernesse of Iudea. This proueth ỹ Iohn preached, but it proueth not, that whensoeuer Iohn did baptise, thē he did preach.

Ouer against these words, the Nicene crede was not read in their cōmunion, is written in the margent, note that we condēne not the doctrine conteined therin. If you condēne not the doctrine therin, what do you thē cōdemne? or why mislike you the cōmuniō, bicause that crede conteyning true doctrine is read at ỹ celebratiō therof? It is wel that you make this protestatiō, if you meane good faith. A protestation by the way.

Here is also added the .42. vse. Act. 2. to proue that then ỹ sacramēt was ministred w cōmō & vsual bread: which place I haue answered before, in answering to ỹ .46. vse of that cha.

Whereas before it was thus, interrogatories ministred to the infante, godfathers and godmothers brought in by Higinus: now godfathers & godmothers brought in by Higinus is lefte out. It is happie that you are so sone perswaded to allow of godfathers & godmothers: I perceiue you take vpon you to set downe a platforme of a Church, before you had well considered of it. They allowe Godfathers & Godmothers at the last.

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Fol.4.

For, some one of the congregation: is now, some of the congregation: wherby they seeme to allowe mo godfathers than one, which they did not before.

For the.14.of the Acts.Vse.4. is noted the.15. of the Actes Vse.4. to proue that the office of Seniors was to gouerne the Churche with the reste of the ministers: but without reason. For it is onely there written, that at Jerusalem there was Apostles and Elders, and that Paule & Barnabas declared vnto them what things god had done by them. I denie not the thing it selfe (whereof I haue sufficiently spoken before) but the argument.

These seniors then bicause their charge was not ouer muche, did execute their office in their own persons: Now these words bicause their charge was not ouermuche, be lefte out. Wherefore they haue lefte them out I knowe not.

Fol.5.

They haue lefte out Doctors three times in this leafe, which before they recited with Chauncelors, Archdeacons, officials, commissaries, proctors. Belike they haue remembred that this worde Doctor, is found in the newe Testament, and especially Doctor of lawe.

Why Doctors of lawe be left out.

To proue equalitie of ministers, they haue added Phil.1. Vse.1. 1. Thes.1.1. The first place is this, Paule and Timotheus the seruants of Iesus Christ to all Saincts in Christ Iesus that are at Philippi, vvith the Bishops and Deacons. The seconde is this: Paule and Syluanus, and Timotheus vnto the Church of the Thessalonians. &c. Truely I knowe not howe to conclude of those places an equalitie of all ministers: I would to God you would set downe your places, and frame your arguments your selues.

Fol.6.

Tayle of Antichrist.

They haue forgotten to quote Heb.6.1. and haue left out the body and braunch of Antichrist, and for the same haue put in the tayle: But these are but trifles, and very slender corrections.

¶An Answere to the seconde parte of the Libell called An admonition to the Parliamēt: and entituled A biew of Popishe abuses, yet remayning in the English Church, for the which, godlie ministers haue refused to subscribe.

Admonition.

WHereas immediatly after the last Parliament, holdē at Westminster, begonne in Anno. 1570. and ended in Anno. 1571. the mynisters of Gods holy word and Sacraments, were called before hir maiesties high Commissioners, & enforced to subscribe vnto the articles if they would keepe their places and liuings, and some for refusing to subscribe, were vnbrotherly and vncharitably entreated, and from their offices & places remoued: May it please therfore this honorable and high Court of Parliament in consideration of the premises, to take a biewe of suche causes, as then did withholde and nowe doth the foresayde Ministers, from subscribing and consenting vnto those foresayde articles, by way of purgation to

discharge thē selues of all disobedience towards the Church of God, and their soueraigne, and by way of most humble entreatie, for the remouing away and vtter abolishing of al such corruptions and abuses, as withholde them, through which this long time, brethren haue bene at vnnaturall warre and strife among them selues, to the hinderance of the Gospell, to the ioy of the wicked, and to the griefe and dismay of all those that professe Christes religion and labour to attayne Christian reformation.

Answere.

A complaynt of persecution without cause.

You complayne much of vnbrotherly and vncharitable entreating of you, of remouing you from your offices and places. Surely in this poynt I must cōpare you to certayn heretikes that were in Augustines time, who most bitterly by sundry meanes afflicting and molesting the true ministers of the Churche, yet for all that cryed out, that they were extremely dealt with, & cruelly persecuted by them: or else vnto a shrewde and vngratious wife, which beating hir husbande, by hir clamorous complayntes, maketh hir neighbours beleeue, that hir husband beateth hir: or to him that is mētioned in Erasmus colloquies, that did steale, and runne away with the Priests purse, and yet cried alwaies as he ranne, stay the thiefe, stay the thiefe, and thus crying escaped, & yet he was the thiefe himselfe. You are as gently entreated as may be, no kind of brotherly persuasion omitted towardes you, most of you as yet kepe your liuinges, though some one or two be displaced, you are offred al kind of friendlynesse if you coulde be content to conforme your selues, yea but to be quiet and holde your peace: you on the contrarie side moste vnchristianly, and moste vnbrotherly, both publikely & priuately raple on those, that shew this humanitie towardes you, slaunder them by all meanes

Persecution of the young.

you

you can, and moſt vntruely repoꝛt of them, ſeking by all meanes their diſcredite. Againe they as their allegiance to the Pꝛince and duetie to lawes requireth, yea and as ſome of them by othe are bound, do execute that diſcipline, which the Pꝛince, the law, and their othe requireth: You cõtrary to all obedience, duety, and othe, openly violate and bꝛeake thoſe lawes, oꝛders, and ſtatutes, which you ought to obey, and to the which ſome of you by othe is bounde. If your doings pꝛoceede in oꝛd from a good conſcience, then leaue that liuing and place, which bindeth you to thoſe things that be agaynſt your conſcience: foꝛ why ſhoulde you ſtriue with the diſquietneſſe bothe of your ſelues and others, to keepe that liuing which by law you cannot, except you offende againſt your cõſcience? oꝛ what honeſtie is there, to ſweare to ſtatutes and lawes, and when you haue ſo done contrato your othe to bꝛeake them, and yet ſtill to remayne vnder them, and enioy that place which requireth obedience and ſubiection to them? Foꝛ my parte I thinke it muche better, by remouing you from your liuings to offende you, than by ſuffering you to enioy them, to offende the pꝛince, the lawe, conſcience, and God. And befoꝛe God I ſpeake it, if I were perſuaded as you ſeeme to be, I would rather quietly foꝛſake all the liuinges I haue, than be an occaſion of ſtrife and contention in the Church, and a cauſe of ſtumbling to the weake, and reioyſing to the wicked. I knowe, God woulde pꝛouide foꝛ me, if I did it *bona conſcientia*, of good conſcience, and vnfayned zeale, yea ſurely, I woulde rather dye, than be an authoꝛ of ſchiſmes, a diſturber of the common peace and quietneſſe of the Churche and ſtate. There is no reformed Churche that I can heare tell of, but it hath a certayne pꝛeſcripte and determinate oꝛder, aſwell touching ceremonies, and diſcipline, as doctrine, to the which all thoſe are conſtrayned to giue their conſent, that will liue vnder the pꝛotection of it: And why then may not this Churche of Englande

Diſobedience.

A token of a conſcience.

Euery Church hath a determinate order in ceremonies.

Cc.y. haue

haue so in like maner? Is it méete that euery man should haue his owne phansie, or liue as him list? Truly I know not whervnto these your doings can tende, but either to Anabaptisme, or to méere cõfusion. But now to the reasons that moue you, not to subscribe to those articles minístred vnto you by hir Maiesties high Commissioners.

The first article.

First that the booke cõmonly called the booke of common prayers for the Church of England, authorised by Parliamente, and all and euery contents therein, be suche as are not repugnant to the worde of God.

Admonition.

Albeit, right Honorable and dearely beloued, we haue at all times borne with that which we could not amende in this booke, and haue vsed the same in our ministerie, so farre forth as we might, reuerencing those times, & those persons, in which and by whom it was first authorised, beeing studious of peace, and of the buylding vp of Christes Church, yet now being compelled by subscription to allow the same, & confesse it not to be agaynst the worde of God in any point, but tollerable: we must nedes say as followeth, that this booke is an vnperfect booke, culled and picked out of the Popish dunghil the masse booke, full of all abhominations, for some, and many of the contents therin, be suche as are agaynst the worde of God, as by his grace shall be proued vnto you. And by the way we cannot but muche

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maruell at the craftie wilinesse of those menne, whose parts it had bene first to haue proued each and euery contente therein, to be agreable to the worde of God, seing that they force men by subscription to consent vnto it, or else send them packing from their callings.

Answere.

And what reason can you giue, why you should not allowe allowe of it by subscription, as you saye that you haue hitherto done by vsyng of it in your Ministerie? Will you speake one thing and doe another? will you not subscribe to that, whiche you publiquely vse and giue your consent vnto? If those persons by whom this boke was first authorised, were studious of peace and of building vp of Christes Church, as you saye they were, then you that seke to deface it, are disturbers of peace and destroyers of the Church of Christ. They were singuler learned men, zelous in Gods religion, blameles in life, and Martirs at their end, for either all, or the most parte of them haue sealed this boke with their bloude. But by the way this is to be noted that you confesse your selues to haue allowed that (by vsing of it) which you say is againste the worde of God. A note by the way.

The vnperfectnesse of thys booke, and suche things in the same as be culled and picked out of that popishe dunghill the masse booke wyth the contents therin that be against the word of God, shall appeare I am sure in your seuerall reasons, for it is not sufficient for you, barely to say so without wit, learning or reason.

This you know righte well, that in so saying you make the Papistes leape for ioye, because they haue gotten suche

companions to assaulte this booke, whilest they rest them, and lye as it were in slepe. O, that the wyse men of thys Realme, (suche I meane as be in authoritie) sæ not thys Popish practise, and seke not with more earnestnesse to preuent it. Will ye suffer the Papistes to gather strength and to multiply, by tollerating such libellers vnder the pretence of reformation, to discredit so muche as lieth in them, yea to ouerthrowe the whole state, and substaunce of religion in this Church? be not secure, but watche, and remember the beginning & encrease of the Anabaptistes of late in *Germany*, which I haue described in my preface to this booke.

Advantage to the papists.

You saye, **that you can not but muche maruell at the craftie wylinesse of those men, whose parts it had bene first to haue proued eache, and euerye content therin to be agreable to Gods worde. &c.** May surely, but it were your partes rather to proue, that there is some thing therin contrary or not agreeable to Gods worde. For suche as bæ learned and knowe the manner of reasoning saye, that the Opponente muste proue or improue, and not the Aunswerer: They stand to the defence and mayntenance of the Booke, you seke to ouerthrowe it, it is your partes therfore to iustifie your assertions, by reasons and argumentes.

The opponent must proue by rules of logike

✲ For I muste in this poynte aunswere you as that learned and zelous man Zuinglius aunswered one Baltazar an Anabaptiste, in his booke written vnto him, *Dum clara & euidentia scriptura sacra testimonia requiris, quibus parvulorum baptismus expresse citra omnem extraneam ratiocinationem institutus sit & probari possit, alijs obtrudis quod tibi probandum erat. Tu enim parvulos baptizandos esse negas, Diserta ergo & expressa scriptura sacra testimonia (qualia à nobis postulas) ostende, quæ iisdem baptismo interdicant. Cum enim cum illis disertè negas, scripturis omnino opus est, quibus hanc tuam sententiam probare possis.* VVhilest thou requirest euident testimonies of the scriptures vvhich doe expressely proue, vvithout al

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externall reaſon the baptiſme of infantes, thou doſte obtrude to other, that, vvhich thou shouldeſt haue proued thy ſelſe: for thou denyeſt that children oughte to be baptized, shevve therefore ſome expreſſe teſtimony out of the ſcripture (ſuche as thou requireſt of vs) vvhich forbiddeth them to be baptized: for ſeyng thou doſt plainely denie it, it is requiſite that thou shouldeſt bring in ſcriptures to confirme thine opinion. **Euen ſo saye I vnto you, proue any thing in that boke conteyned to be againſt the ſcriptures: For ſo you ought to doe, if you will diſalowe it. You knowe that I haue before proued, and it is the opinion of all learned men, that the ſcripture doth not expreſſely conteyne al things perteining to eccleſiaſticall gouernement, rites, orders, and ceremonyes: wherefore excepte you can proue ſome contentes of that boke to be againſt the worde of god, you labour but in vaine. Now to your reaſons.** +

Admonition.

The firſt is this.

They ſhoulde firſt proue by the worde of God, that a readyng Seruice goyng before and with the adminiſtration of the Sacraments, is according to the worde of God, that priuate communiõ, priuate baptiſme, baptiſme miniſtred by women, holydayes aſcribed to ſainets, preſcripte ſeruices for them, kneeling at Communion, wafer cakes for their breade when they miniſter it, ſurpleſſe & cope to doe it in, churching of women commyng in bayles abuſing the Pſalme to him, I haue lifted vp mine eyes vnto the hilles. &c. and ſuche other fooliſhe things, are agreable to the written worde of the almighty. Pſal. 120.

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Answere.

I doe not well vnderstande your meaning: woulde you haue vs to proue, that to reade prayers before and with the administration of the sacraments, is according to the worde of god? In deede in the booke of seruice, there is first appointed to be read, some one or two profitable sentences, moouing either to prayer or to repentance: after followeth a generall confession, then the Lordes prayer, and certayne Psalmes, next certaine Chapiters out of the olde and newe Testament, &c. Last of all the administration of the Sacrament. If you aske me of the sentences: they be Scripture. If of the Lordes prayer, Psalmes, and chapiters: they be scripture also. If of the Sacrament of the supper? it is according to Scripture. Math. 26. Mar. 14. Luc. 22. 1. Cor. 11. If of the other prayers annexed? they be likewise according to the scripture, for they be made to God in Christs name, for suche things as we neede or as we desire, according to that saying of Christ. *Quicquid petieritis. &c.* Whatsoeuer you aske my father in my name, &c. And again, *Petite & dabitur vobis.* Aske and it shalbe giuen vnto you. Math. 7. & Iacob. 1. If any of you lacke wisedome, let him aske it. &c. 1. Tim. 2. with other infinite places besides.

The order of prayers in the communion boke, agreable to scriptures.

If you woulde haue vs to proue, that to reade prayers or scripture in the Church is according to the worde of God: (whiche you seme to denie) then we saye vnto you, that if there were any pietie in you, anye religion, any learning, you would make no suche vaine and godlesse doubts. Was there euer any from the beginning of the world to this daye (the Zwinglians onely excepted) that misliked reading of prayers, and Scriptures in the Church, but you? But touching reading in the Churche, I haue spoken before in the former treatise, and minde to speake something of it hereafter, as occasion shal be ministred.

Only Zuinglians misliked reading of scriptures.

If you meane by priuate communion, the commu-

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nion ministred to one alone: there is no such allowed in the booke of common prayers, but if you call it priuate, bycause it is ministred sometime in priuate houses to sicke persons: Then haue we the example of Christe, who ministred the supper in a priuate house, & inner parlor, Marc. 14. Luc. 22, Math. 26. We haue also the example of the Apostles themselues who did minister the Supper in priuate houses, especially if that place be vnderstanded of the supper, whiche is in the seconde of the Actes, and before alleadged of you to proue that common and vsuall bread ought to be in the supper: Likewise of the primatiue Churche, as appeareth in the seconde Apologie of Iustinus Martyr, Tertul. *de corona militis*, and others. Communion in priuat houses.

If you meane by priuate baptisme, baptisme ministred in priuate houses and families: you haue therof example in the Scriptures. Actes. 10. other priuate baptisme allowed in the Church of England I know none. Priuate Baptisme.

Master Bucer in his censure vpon the Communion booke, speaking of the order appointed in the same for priuate baptisme, writeth thus: In this constitution all things are godly appoynted, I would to God they were so obserued, & especially this, that the baptisme of Infantes be not deferred, for thereby is a doore opened vnto the diuell, to bring in a contempt of baptisme, and so of our whole redemption, & Communion of Christ, which throughe the sect of Anabaptistes, hath too much preuayled with many. Bucer. Differring of the baptisme not obedient.

For women to baptise we haue no rule that I knowe in the whole Communion booke, but in scripture we haue an example of Moyses wife that did circumcise, and circumcision is correspondent to baptisme. But I knowe no generall doctrine can be grounded of a singuler example, and therefore most of your arguments be very feble.

Holy dayes ascribed to Sainctes, wherein not the Saincts, but God is honored, and the people edified, by reading and hearing such storyes and places of scripture, as Holydayes.

pertaine to the martyrdome, calling, and function of suche Saincts, or any other thing mentioned of them in scripture, muste nedes be according to Gods worde. For to honour God, to worship him, to be edified by the stories and examples of Saincts oute of the scripture, can not be but consonant to the scripture. The prescript seruice for them is all taken out of Gods word, and not one peece thereof, but it is moste consonant vnto the same: If there be anye that is repugnant, set it downe, that we may vnderstand it.

I tolde you before, that touching the dayes and tymes, and other ceremonyes, the Churche hath authoritie to determyne what is moste conuenient, as it hathe done from time to tyme. S. Augustine in hys Epistle *ad Ianua.* in the place before of me recited, saith, that the pasion of Christ, his resurrection, his ascention, and the daye of the comming of the holy ghost, (which we commonly call Whitsontide) is celebrated, not by any commaundement vvritten, but by the determination of the Churche. And it is the iudgement of all learned writers, that the Churche hath authoritie in these things, so that nothing be done against the worde of God. But of this I haue spoken partly before, and intende to speake more largely therof in the place folowing, where you againe make mention of it.

Augustine.

Of kneeling at the Communion, I haue also spoken before, and declared my iudgement thereof. There is more scripture for it, than there is either for standyng, sitting, or walking: but in all these things (as I haue declared) the Church hath authoritie to iudge what is fittest.

Of wafer cakes, ministring in surplesse, or cope, and churching of women, I haue spoken before: wafer cakes be breade: surplesse and cope, by those that haue authoritie in the Churche, are thought to pertaine to comelynesse and decencie: Churching of wome, is to giue thanks for their deliueraunce. Breade to be vsed in the Communion, comelynesse and decencie, giuing of thankes for deliraunce

peraunce oute of perill and daunger, be agréeable to Gods word: therfore all these things be agreeable to Gods word. The forme of bread, whether it ought to be cake breade, or loafe breade: euery particuler thing that perteyneth to decencie or comelynesse, at what time, in what place, wyth what words we ought to giue thanks, is not particulerlye written in scripture, no more than it is, that you were baptised. And therfore (as I haue proued before) in suche cases the Church hath to determine and appoynt an order.

Determinatiõ of the Church in things indifferent.

That women shoulde come in vayles, is not conteined in the booke, no more in déede is the wafer cake, and therefore you mighte well haue left these two oute of your reason, beyng thrust in without all reason.

The .121. Psalme (for I thinke your printer was ouerséene in that quotation) I haue lifted vp mine eyes, &c. teacheth, that all helpe commeth from God, and that the faithfull ought only to loke for helpe at his hands, and therfore a most méete Psalme to be saide at such time as we béeing deliuered from any perill, come to giue thanks to God.

Churching of women.

What meane you to adde, and suche other foolishe things, what foolishnesse, I beséeche you, can you finde in this so godlye a Psalme? O where are your wittes? nay where is your reuerence you ought to giue to ẏ holye scriptures? ✻ But still I saye with Zuinglius, you do require that of other which you ought to performe your selues, for you oughte to proue all these things which you condemne, to be against the scriptures. +

Admonition.

But their craft is plaine: wherein they deceiue themselues, standyng so much vpon this worde repugnant, as though nothing were repugnant

or against the worde of God, but that which is expressely forbidden by playne commaundement, they knowe well inough, and woulde confesse, if either they were not blinded, or else their heartes hardned, that in the circumstances, each content, wherwith we iustly fynde fault, and they to contentiously for the loue of their liuings maintaine, smelling of their olde popishe priesthoode, is against the worde of God.

Rashe iudgement.

Answere.

If they were disposed to be craftie, I thinke they might some deceiue you, for any great circumspection or discretion that appeareth to be in you by this booke. You finde greate fault, that we stande so much vpon this worde repugnant, as though nothing were repugnant, or against the worde of God, but that which is expressely forbidden by plaine commaundemente, Herein (you saye) we deceiue our selues. But you doe not tel vs how we are deceiued, neither do you let vs vnderstand, what you thinke this worde repugnant, doth signifie. This is but slender dealing, to finde a faulte, and not to correcte it: you should yet haue tolde vs your opinion of the signification of this word, seeyng so great a matter dothe depend vpon it. True it is, that this worde repugnant, or against the word of God, is, to be cõtrary to that which in the worde is commaunded or forbidden not onely in manifest wordes, but also in sense and vnderstanding: except you vnderstande thys worde repugnante on this sorte, you will bring in manye poyntes of daungerous doctrine. For we reade in the Actes. 2. and 4. that the Apostles had all things cõmon, and yet Christians haue not all things com-

The word (repugnant) expounded.

common. Those that were then conuerted to the Gospell solde all they had, and layde it at the Apostles feete Acts. 4. nowe it is farre otherwise. Then Christe ministred hys supper at night, after supper, we in the morning, before dinner: he in a priuate house, we in the publique Church: he to men onely, we to women also, with a great many of suche apparant contrarieties, which be none in dede, bicause they be not agaynst any thing commaunded or forbydden to be done, or not to be done, either in expresse wordes, or in true sense. And therefore you are greatly deceiued, when you thinke that we are persuaded, that those things which you finde fault with, be agaynst the worde of God. Diuersitie of circumstances.

✻ Further you muste learne that an argument *à facto ad ius* is commonly of small force: For this is no good argument, Christ fasted fortie dayes and fortie nightes, *Ergo*, we muste do so likewise. Christe had no where to lay hys head, therefore Christian men ought to haue no houses to dwell in, and suche like: except you can finde some commaundement generall, according to the which these things were done. If you can not thus reason *à facto*, muche lesse may you reason *à non facto*, as to conclude thus, Christ dyd not rule in any ciuill gouernement, *Ergo*, Christians ought not to be ciuill Magistrates. &c. Suche kinde of arguments be mere Anabaptisticall. And therefore of necessitie you must make that repugnant to the worde of God, whiche is contrarie to any thing cõmaunded or forbiddē in the word. I meane in things of men to be done, or not to be done, and not otherwise. For I know that we must beleeue al things conteyned in the scriptures, be they factes, or preceptes, or storyes, or any thing else. +

As for this your saying, (If either they were not blynded, or else their heartes hardened) I praye God it be not moste aptly spoken of your selues, but I will not take vpon me to iudge those secretes that be onely knowne to God and your selues.

Admonition.

For besides that this prescripte forme of seruice (as they call it) is full of corruptions, it mayntenneth an vnlawfull ministerie, vnable to execute that office.

a Math.26.19. Mar.16.15.

By the worde of God it is an office of preaching, they make it an office of reading. Christe sayd[a] go preach, they in mockerie giue them the Bible, and authoritie to preach, & yet suffer them not, except that they haue new licences: So that they make the chiefest part preaching, but an accessarie, that is, as a thing without which their office may & doth consist. In the scriptures there is attributed vnto the ministers of God [b] knowledge of heauenly misteries, and therfore as the greatest token of their loue, they are enioyned to [c] feede Gods lambs, and yet with these suche are admitted and accepted, as only are bare readers, that is, able to say seruice, and minister a sacrament. And that this is not the feeding that Christ spake of, the scriptures are playne. [d] Reading is not feeding, but it is as euill as playing vpon a stage, & worse too: for players yet learne their parts without booke, and these a mainie of them can scarcely read within booke. These are emptie feeders [e] darke eyes [f] ill workemen to hasten in the Lords harueste, [g] messangers that can not call, [h] Prophets that can not declare the wil of the Lord, [i] vnsauerie salt, [k] blind guides, [l] sleepie watchmen, [m] vntrustie dispensers of Gods secrets,

b 1 Cor.4.1.

c Joha.21.16. 17.

d For reading ministers view these places. Mala 2.7. Esay.56.10. Zach.11.15. Math.15.14. 1.Tim.3.3.

e Math.6.22.

f Math.9.38. Philip.3.

g Luc.14.17.

h Math.23.34.

i Math.5.13.

k Math.15.14.

l Esay.56.10.

m 1.Cor.4.1. Luk.16.1.&c.

secretes,[n] euill deuiders of the worde,[o] weake to withstande the aduersarie,[p] not able to confute: And to conclude, so farre from making the man of God perfect to all good workes, that rather the quite contrarie may be confirmed.

n 2.Tim.2.15.
o Titus.1.9.
p 2.Ti.3.15.16

Answere

Of the prescript forme of seruice, and of suche corruptions, as hitherto you haue founde in it, I haue spoken before sufficiently, so haue I also done of the ministerie, and of reading, so that I must referre you to the former treatise for these matters, lest I should be to tedious, and offend as oft, in diuers times iterating the same thing, as you do.

This I must néedes say, that you make here a childishe digression farre from the purpose that you haue taken in hand, for the cõmunion booke medleth not with the ordring of ministers, although sometimes the booke of ordring ministers be bound with the same: neither are these thinges that you here speake of, there to be found. And therefore no cause why you shoulde abstaine from subscribing to that booke. But now to your paynted margent.

You say by the worde of God the ministerie is an office of preaching, & we make it an office of reading. To proue it to be an office of preaching, you note in your margente. Matthewe. 26. But I thinke your meaning is the. 28. and Marke. 16. Where Christe sayethe to his Disciples, Goe therefore and teache all Nations. &c. What if a man shoulde say vnto you, that this commission was giuen onely to the Apostles? For he sayeth, Goe into the vvhole vvorlde, where as you teache nowe, that no man may come into the ministerie, except he firste haue a flocke, and then muste he kéepe him with his flocke, and goe no further. If this doctrine be true, then can not thys place serue your turne: for as the office of an Apostle is ceased

led by your doctrine, so is this commission also, excepte you will haue the one parte to stande, that is, (Goe and preach) and this to be abrogated, *in vniuersum mundum*, into the whole worlde.

A written sermon is preaching.

But where doth the booke make the ministerie an office of reading onely? or what contrarietie is there betwirte reading and preaching? nay what difference is there betwixt them? if a man should write his sermon, and reade it in the booke to his flocke, doth he not preache? Is there no sermons but suche as be sayde without booke? I thinke to preache the Gospel is to teache and instruct the people in fayth and good maners, be it by writing, reading, or speaking without booke: And I am sure the spirite of God doth worke as effectually by the one of these wayes, as it dothe by the other. Did not Saincte Paule preache to the Romanes, when he writte to them? was not the reading of Deuteronomie to the people a preaching? 2. Regum. 23. Will you so scornefully and so contemptuously speake of the reading of Scripture, beeing a thing so fruitefull and necessarie?

Example.

But to come to the Booke, not of common prayer mentioned in the Article, but of ordering Deacons and Ministers, whereunto this doth appertayne, which you fynde faulte with: the saying of the Bysshop to him that is to be made minister is this: Take thou authoritie to preache the word of God, and to minister the holy Sacramẽts in the congregation where thou shalt be so appoynted. What fault finde you in these wordes? Doth he give him authoritie to reade or to preache? I take upon me the defence of the booke, not of euery mans doings. But this you say is spoken in mockerie, bicause they may not preache, except they haue newe licences. Surely I thinke no man is admitted into the ministerie, but he is permitted to preache in his owne cure without further licence, excepte it be upon some euill vsage of himselfe afterwardes, either

Licenses to preache in his owne cure.

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in lyfe or doctrine. It may be, that a man be admitted minister, and afterwarde fall into errour, or hereſies, as dyd Judas, and Nicolaus the Deacon: it is mete that ſuche ſhould be reſtrayned frō preaching, notwithſtanding their former licence. In all reformed Churches, I am ſure this order is obſerued.

That none ought publiquely to preache without licence in a Churche eſtabliſhed, and hauing chriſtian Magiſtrates, I haue ſhewed before.

In the ſcriptures (you ſay) there is attributed vnto the miniſters of God the knowledge of the heauenly miſteries, and for proofe hereof you cite the 1. Corinth. 4. which is needeleſſe, for it is manyfeſt. And yet all haue not knowledge of them alike: no there is great diuerſitie among them touching knowledge of theſe myſteries, and yet he that knoweth leaſt, may be profitable in the church, according to his talent.

You goe on, and ſay, that therefore as the greateſt token of their loue, they are enioyned to feede Gods lambes: and you alledge the. 21. of John, the wordes of Chriſt to Peter: Feede my lambes. &c. all this is true, and feeding is not onely publique preaching, but reading alſo of the Scriptures, and priuately exhorting, and that according to the gifte and grace giuen of God to euery man. What it is to fede lambes.

And yet you ſay, with theſe ſuche are admitted and accepted, as onely are bare readers, that is onely able to ſay ſeruice, and to miniſter a Sacrament. I ſay this is the faulte of the man, not of the booke, for the booke alloweth none ſuche. But what is this to your purpoſe? What kinde of reaſon is this? Some Biſhoppes admitte ſome vnmete miniſters, therfore you will not ſubſcribe to the Communion booke: or there be ſome miniſters that can not preache, therfore there is ſome

thing in the Communion booke repugnant to the woꝛde of God. It appeareth you had but ſmall regarde to that which you toke in hande to pꝛoue: oꝛ that you can finde little matter in the booke of ſeruice to carpe at, when you fall into ſuch friuolous digreſſions.

For reading Miniſters, you bidde vs viewe theſe places. Pala. 2, 7. Eſay. 56, 10. Zacharie. 11. 15. Matth. 15. 14. 1. Timoth. 3, 3.

The Pꝛophet Malachie in the ſeconde chapter and ſeuenth vꝛſe, ſayth on this ſoꝛte: For the Preeſts lippes ſhould preſerue knovvledge, and they ſhould ſeeke the lavve at his mouthe: for he is the meſſanger of the Lorde of hoſtes. In vvhiche woꝛdes the Pꝛophete dothe ſignifie, that the Pꝛieſtes ought to be learned in the lawe, and able to inſtructe, vvhiche no man denyeth: And if there be any crept into the miniſterie, vvhiche are not able ſo to doe, it is to be aſcribed either to the negligence of the Byſhoppe, and ſuche as haue to doe therein, oꝛ to the neceſſitie of the tyme. But hære is nothing ſpoken agaynſt reading, foꝛ any thing that I can gather: and if any man ſhoulde come vnto me, and demaunde of me any queſtion touching the lawe of God, I thinke I ſhoulde better ſatiſfie hym, if I dyd reade the woꝛdes of the lawe vnto hym, than if I ſhoulde make a long tedious diſcourſe of mine owne, to little oꝛ no purpoſe. It is the woꝛde it ſelfe, that perceth and moueth the conſcience.

Reading is profitable.

I ſpeake not this agaynſt interpꝛeting of the ſcriptures, oꝛ pꝛeaching, (foꝛ I knowe they be bothe neceſſarie) but agaynſt ſuch as be enimies to the reading of them.

The places in the. 56. of Eſay, and in the eleuenth of Zacharie, tende to the ſame purpoſe, they all ſpeake agaynſt ignoꝛaunt, fœliſhe, ſlouthfull gouernours and Paſtours, there is nothing in them that condemneth oꝛ diſalloweth reading of the Scꝛiptures, oꝛ reading of pꝛayers: No moꝛe is there in the fiftæenth of Matthew, noꝛ. 1. Timo. 3 reade

Zacharie expounded.

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the places, and you shall sone see with howe little iudgement they be quoted agaynst suche Ministers, as vse to reade the Scriptures and prayers to the people. If you had sayde agaynst dumbe and vnlearned ministers, viewe these places, you had sayde something. For reading ministers, that is, for reading the Scriptures publikly in the Church by ministers, viewe you these places. 1. Timoth. 4. Till I come, giue attendāce to reading, to exhortation, to doctrine. In the which words as Musculus sayth, *Exprimit ordinem ecclesiasticum, quo primum ex sacris scripturis aliquid legebatur, deinde exhortatio & doctrina subijciebatur*, He expresseth the Ecclesiasticall order, vvherein firste there is some thing read out of the Scriptures, then followveth exhortation and doctrine. Luke. 4. Where we learne that Christe beeing at Nazareth, as his custome was, went into the Synagoge on the Sabboth day, and stode vp to reade. &c. Act. 15. it is thus written: For Moyses of olde-time hath in euery citie them that preache him, seeing he is read in the Synagoges euery Sabboth day. Where he also seemeth to call reading, preaching.

For reading ministers.

Reading of the scriptures in the church.

Christ read the Scripture.

According to these examples and places of Scripture, the Churche of Christe euen from the beginning hath alwayes vsed to haue the Scripture publiquely read in the Churche, as a thing moste profitable, as it is before by me declared: And yet you say, **Reading is not feeding, but it is as euill as playing vpon a stage and worse to, for players yet learn their parts without booke, and these a many of them, can scarcely reade within booke.**

That reading is feeding, Musculus gyueth these reasons: First, bicause it maketh the people experte and cunning in the Scriptures, so that they can not be so easily deceyued with false teachers. And therfore Iosephus lib. 2. contra Appi. speaking of this commoditie of hauing the

Vtilitie of reading.

Scriptures read, sayth on this sort: *In vnaquaq; septimana ad legem audiendam conuenisunt vniuersi. Nostrorum quilibet de legibus interrogatus, facilius quam nomen suum recitat. Vniuersas quippe mox à primo sensu discentes in animo velut inscriptas habemus:* Euery weeke all the people come together to heare the lawe. Euery one of vs demaunded any question of the lawe can answere as readily as he can tell his owne name. For we, learning the lawe euen from our youth, haue it as it were written in our memorie.

Secondly, the publique reading of the Scripture is good for suche as can not reade them selues: to suche likewise as can reade, but yet haue not the bookes of the holy Scripture at home in their houses.

Thirdly, it maketh the people better to vnderstande the Sermons preached vnto them: bicause through the continuall hearing of the Scriptures read, they be acquaynted with the wordes and phrases of the same.

Last of all, it may be, that some men be more edified by the simple reading of the Scriptures, than by sermons.

✻ I tolde you before in the former parte, that master Bucer vpon the fourth chapter of the Epistle to the Ephesians, sayth, that reading is a kinde of teaching, and that the people by the onely reading of the Scriptures, euen in the congregation, was maruellously instructed and confirmed in al matters of fayth and of saluation, yea, in al points of religion: Also that he greatly commendeth the maner of reading the Scriptures vsed in king Edwardes tyme in this Churche of Englande. And surely no man that hath redde any thing of antiquitie, and that hath any experience, can deny, but that reading of Scriptures in the Church is most auncient, yea alwayes at all times in the lyght of the Gospell vsed, and also most profitable. +

But both of reading the Scriptures, and the profitablenesse therof, I haue spoken before in the former treatise. I can not but maruell what these men meane, not onely in

spite

ſpyte and malice to ioyne with the Papiſtes againſte the Communion booke, but againſt the publike reading of the Scriptures in the Church alſo: Saying that **Reading is no feeding, but it is as euil as playing on a ſtage, and worſe too:** than the whiche no Papiſt coulde haue ſpoken more ſpitefully.

If there be any miniſters that can ſcarſlye reade, I defende them not, neither doth the Booke of common prayer allowe of them: theſe be but Papiſtical cauillations againſt the puritie of our ſeruice and Sacraments.

As for that which followeth, **Theſe are emptie feeders. &c.** And the places of Scripture quoted in the margent, maye be aptly ſpoken and alledged againſt wicked, ignorant, and dumbe Paſtors, not againſt vertuous, godly, learned preaching, or (as you terme them) **reading miniſters.** And therfore I leaue them to you and to the Papiſts, better to be conſidered of.

* One thing I muſt aduertiſe you of which I had almoſt forgotten, that although I wiſhe that all miniſters were able to preach, yet that being vnpoſſible (as the ſtate is now, and alwayes for the moſt part hath bene) I thinke that the adminiſtration of the ſacramentes maye be committed to thoſe, to whome the office of preaching is not committed: The reaſons and authorities that moue me ſo to thinke be theſe. Chryſoſtome. ho. 3. 1. Cor. 1. vppon theſe wordes of the Apoſtle, *Non enim miſit me Chriſtus vt baptizarem ſed vt euangelizarem*, ſayth thus: he ſayth not I was forbidden, but I am not ſente to doe this, but to doe that which was more neceſsary: *Euangelizare enim perpaucorum eſt, baptizare autem cuiuſlibet modo fingatur ſacerdotio*: for fewe can preache the Goſpell, but euery man may baptize that is a prieſt.

One may miniſter the ſacramentes though he can not preach.

Chriſoſtome.

Peter Martyr writing vpon the ſame wordes of the Apoſtle ſayth thus: therefore the office of baptizing was committed to euery one in the Churche, but not the office of

P. Martyr.

preaching. Neyther is it to be doubted but that the Apostles them selues vvoulde haue baptised if there had lacked other ministers. But seyng there vvas manye vvhom they mighte vvinne to the Gospell by preaching, they committed them to other to be baptized.

Caluine. So saith master Caluine also vpō the same wordes: Fevve there vvere to vvhom the office of preaching was committed, but to baptize vvas committed to many. &c.

Zuinglius. Zuinglius in his booke *De baptismo* of this matter speketh thus: The disciples administred the externall baptisme once, vvithout doctrine and the spirit, for Christ taught & they did baptize as it appeareth. Io. 4. And Paule saide, Christ sent me not to baptize but to preache: therfore some taught, and other some baptized.

Musculus. Musculus also in his commō places declareth that In some Churches some vvere admitted to administer the sacraments that vvere not admitted to preach, and he doth not disalovve that manner, but allovveth it: So doe other learned men in like maner: who also bring for their purpose that which is vvrittē. 1. Tim. 5. *Qui bene præsunt presbiteri. &c.* So that you may vnderstand that learned mē be of this iudgement, that some may be admitted to administer the sacraments, which are not admitted to preache: And therefore reading ministers (if other things be correspondent) not to be reiected. +

Admonition.

q 1. Cor. 3. 5. r 1. Cor. 3. 9. By this booke bare reading is q good tilling, & single seruice saying is excellente r building, & he is shepherde good inoughe, that can, as Popishe Priests coulde, oute of their portuis saye fayrely their diuine seruice. May some in the fulnesse of their blasphemie haue saide it, that muche preaching bringeth the word of God into contempte, and

x that foure preachers were inough for all London, so farre are they from thinking it necessary, and seking that euery congregation should haue a faithful pastor. Paule was not so wise as these politike men, when he sayde, we [s] can not beleeue except we heare, and we can not heare without a preacher. &c. Seeing we may heare by readyng, and so beleeue without a preacher: foolishly he spake when he sayde, he [t] muste be apt to teache, sith euerye man of the baselt sorte of the people is admitted to thys function, of suche as [u] Jeroboam did sometimes make his priests. We wyll saye no more in thys matter, but desyre you to consyder with vs, what small profite and edification thys seely readyng hath brought to vs thys thirtene yeares paste (excepte perhaps by some Circumcelion or newe Apostle, we haue had nowe and then a fleyng sermon) surely our synnes are growen ripe, our ignorance is equall wyth the ignorance [w] of oure leaders: we are lost [x] they can not finde vs, we are sicke, they can not heale vs, we are hungrye, they can not finde vs, excepte they leade vs by other mens lights, and heale vs by saying a prescripte forme of seruice, or else feede vs wyth homilyes, that are to homely to be set in place of Gods Scriptures. But dronken they are, and shewe their owne shame, that stryue so eagerly to defende their doings, that they will not only not acknowledge their imperfections, but will enforce men to allowe them.

s Rom. 10. 14.

t 1. Tim. 3. 2.

u 2. Chr. 13. 9.

Circumcelion.

w Esai. 24. 2.

x Zach. 11. 13.

Answere

Answvere.

Here is muche a doe aboute **bare reading and single seruice saying**: by like you lacke matter to make oute your Volume, when you iterate one thing so often I tell you againe, no honest, godly, or learned man euer hitherto did, or will disalowe reading of the scriptures in the church, or a prescript order of cõmon prayers. Shewe any learned mans iudgement to the contrary, shewe the example of any Christian Churche of antiquitie, or of anye late reformed Church, wherein there is not bothe reading of the Scriptures in the publike congregation, and a prescript order of common prayers: nay shewe any one sillable in the scriptures to the contrarie. As for your places alledged oute of the. 1. Corinth. 3. Ple. 5. & 1. Corin. 3. Ple. 9. **The one to proue that by the booke bare readyng is good tilling, the other that by the same boke, single seruice saying is excellent building. &c.** they shewe your intollerable audacitie (I wil terme it no worse) in abusing the Scriptures. In that place to the Corinth. the Apostle sayth thus: VVho is Paule then? vvho is Apollos? But the ministers by vvhom ye beleeued and as the Lorde gaue to euery man. **Howe** can you gather hereof, that by the **Communion** boke bare reading is good tylling? or howe can you hereof conclude that (which I thinke you meane) that the sole & only reading of the Scriptures is not tylling, or that the Scriptures may not be read in the open congregatiõ by the minister? What sequele call you this? Paule and Apollos be the ministers by whom you beleeued, as the Lorde gaue to euerye man: Therefore the reading of the scriptures edifie not, or it is not lawfull for them to be red in the Churche by the minister. You come too soone from the vniuersitie to haue anye greate skil in Logike: but belike because there is mention made of tylling in the nexte verse of that chapter, therefore you quote it in the margent, nulling onely the line: for this

They are put to their proofe who euer dislike reading.

Vnskilfull logicians.

is

is your vsuall maner, if you haue but one worde in a texte which you vse in your booke, you quote the place, as though it made for your purpose. This is neither playne nor wise dealing.

In the ninth verse of that chapter these be the wordes: For we together are Gods labourers, ye are Gods husbandrie, & God's building. How do you apply these wordes? or how does they proue, that by the booke of commō prayers, single seruice saying is excellēt building, & that he is a shepheard good inough that can (as a Popish Priest could) out of their portuis say fayrely their diuine seruice? nay how can you possibly collect any thing out of this text, against a prescript order and forme of prayers? If you be past shame before man, yet remember that God wil call you to a reckning, for thus shamefully abusing his holy scriptures. But now I remēber this word building, is in this text, and that is inough for you. Scriptures abused.

If any haue misliked often preaching, or haue said that muche preaching bringeth the worde of God into contempt, or that foure preachers were inough for all London, they are to be blamed (and that iustly) & not the booke, for it willeth no man to say so.

But if anye hath saide, that some of those which vse to preach oftē, by their lose, negligent, verball and vnlearned sermons, haue brought the worde of God into contempt, or that foure godly, learned, pithie, diligent, and discrete preachers might do more good in London, than fortie contentious, vnlearned, verball, and rashe preachers, they haue said truely, & their saying might well be iustified. Howbeit take heede that you slaunder no man, or vniustly seeke the discredite of anye, whilst you seeke to vtter your malice against that godly booke. None that fauoureth Gods worde (as I thinke) denieth, that hearing the worde of God is the vsuall and ordinary meanes, wherby God vseth to worke faith in Verball preachers.

vs. And that therfore preachers be necessarie. But the place of Saincte Paule Rom.10. by you alledged, derogateth nothing from the reading of the Scriptures: And I thinke no learned man wil denie, but that fayth commeth also by hearing the scriptures read.

Many conuerted by hearing the Scriptures read.

The examples of such as haue bẽ conuerted by reading of the Scriptures, and hearing of them read, be infinite. I knowe not whereunto this your bitternesse against reading of the scripture tendeth, excepte it be to confirme another opinion of the Papistes, touching the obscuritie and darkenesse of the Scripture, or diuers senses and vnderstanding of the same. If you ioyne with them in that also, then I haue to say vnto you with S. Augustine, *In hys quæ apertè in scripturis posita sunt, inueniuntur illa omnia quæ continent fidem, moresq; viuendi.* In those things that be plaine and manyfest in the Scriptures are all suche things conteyned vvhich pertayne to fayth and good manners. And with Hierome *in Psame.86. Sicut scripserunt Apostoli, sic & ipse dominus: hoc est per Euangelia sua locutus est, vt non pauci intelligerent, sed vt omnes. Plato scripsit in scriptura, sed non scripsit populo sed paucis, vix enim intelligunt tres homines. Ista vero, hoc est principes ecclesiæ, & principa Christi non scripserunt paucis, sed vniuersõ populo.* As the Apostles vvrit so dyd the Lorde, that is, he spake by his Gospels, not that a fevve, but that all mighte vnderstand. Plato vvrit, but he vvrit to fevve, not to the people, for scarse three doe vnderstand him: these, that is, the Apostles, vvrit not to fevve, but to the vvhole people. But I thinke you doubt not of this matter.

Chrysostome exhorteth the people to get Bibles.

If the reading of Scriptures edifie not, what nẽded Chrysostome writing vpon the.3. to the Col. so earnestly exhorte the people to get them Bybles, or at the least the nevv Testament, to be as it vvere a continuall maister vnto them to instruct them?

What nẽded the same Chrysostome *Hom.3. de Lazaro*, wyth suche vehemente wordes, haue moued the people to reade

reade the Scriptures, declaring not only the commoditie of them, but the easinesse also to be vnderstoode? Is not this saying of Ciprian both auncient and true, That vvhen vve reade the scriptures God talketh vvith vs: VVhen vve pray, then vve talke vvith God? In the one and thirtie chapter of Deutero. it is thus written, Thou shalte reade this lavve before all Israell, that they may heare it: that they may heare, & that they may learne, & feare the Lord your God. But touching this matter I referre you to ỳ whiche I haue spoken before in the former part of your admonition. And also I beseech you take paines to peruse the. 15. article of that notable Jewel & worthy Bishop late of Salisburye wherein he of purpose entreateth of this matter against Maister Harding. Foolishly he spake (you say) when he sayde. &c. No surely but you do foolishly gather that reading is vnprofitable bicause Saincte Paule said that a Bishop must be apte to teach: for your argument is this in effect: a Bishop must be apt to teach, therfore the scriptures nede not to be redde to the people: which is a *non sequitur*.

A godly sentence.

A non sequitur.

Your place of the. 2. Chronicles. 13. I haue touched before, where it was alleadged to the same purpose: I haue shewed howe vnaptely you vse it. For Ieroboam was reproued for makyng suche Preestes as were not of the tribe of Leui, to the whiche tribe onely the preesthode was then tyed, now it forceth not of what stocke or tribe he is that is admitted to the ministerie, so that other qualities required of a minister be in him.

Why Ieroboã was reproued.

You will say no more in this matter but desire vs to consider with you, what small profite and edification, this silly reading hath brought to vs these thirtene yeares paste. &c. And what can you tell how much it hath profited? I thinke verye muche: but the lesse bycause of your cõtentiousnesse: For by the factiõs that you haue stirred, many be brought into a doubt of religion,

many cleane driuen backe: and no doubte the fruits of the Gospell would haue muche more appeared, if you had not made this schisme in the Church, a perpetuall companion, but yet a deadly enimie to the Gospell.

I knowe not what you meane by your Circumcelion, or new Apostle: If you meane such as preach in diuers places as they be called, or as they see occasiõ, I see not with what honest zeale, or godly affection, you can call them in diuision Circumceliõs or new Apostles. Some suche haue done more good with their flying sermons (as you terme them) than you haue done with your railing libels.

Circumcelion.

✣ Howbeit, it is verie like that you vnderstand not what is ment by a circumceliõ. For Augustine *li. de hæresibus* saith that Circumcelions were a kinde of heretikes, whiche vsed to kyll them selues by falling from hye places, or by drowning or burning them selues, and to persuade other men to do the like, or else to threatẽ to kyll them, saying that by this meanes they should become Martyrs. The same Augustine thinketh that those heretikes pertaine to ỹ sect of the donatists. Now therfore howe aptly you vse this worde in this place, let the wise reader iudge. +

But as I saide in the beginning, I will not aunswere words but matter, although I am constrained to doe otherwise, you are so full of words, and barren of matter.

Admonition.

The seconde reason. In this booke also it is appoynted that after the Creede if there be no sermon, an homely muste followe eyther alreadye set out, or hereafter to be set out. This is scarce playne dealyng, that they would haue vs to consent vnto that which we neuer saw, and whiche is to be set oute hereafter, we hauing had suche cause

cause already to distrust them by that which is already set out, beeing corrupte and straunge to mainteine an vnlearned and reading ministerie. And sith it is playne that mens workes ought to be kepte in, and nothing else but the voyce of God and holy Scriptures, in which onely are conteyned[y] al fulnesse & sufficiencie to decide controuersies, must sound in his Church, for the very name Apocrypha testifieth, that they ought rather to be kept close, than to be vttered.

y 2.Ti.3.6.17. 2.Pet.1.20. Rom.1.16. 1.Co.1.18.&c

Answere.

Your second reason in fewe wordes is this: In the booke of common prayer it is appoynted that after the Creede if there be no sermon an Homilie must follow, either already set out or hereafter to be set out: but you know not what will hereafter be set out, therfore you will not subscribe.

You haue no cause to suspecte any thing touching religion set oute by publique authoritie (for so is the booke) or hereafter to be set out by common authoritie. Hitherto you are not able to convince any homilie set out by common authoritie, of any error, and therefore you ought not to be suspicious of any that is to come. If any Homilie shall hereafter be set out, wherin you mislike any thing, you nede not to reade it, the booke doth not appoynt you this or that homilie to read, but some one which you like best. But what nede you to be scrupulous in this matter? if you be disposed to preach, then nede you reade no Homilie at all, therfore this is no reason.

Our homilies can not be accused of any heresie.

This assertion (that in the holy scriptures is conteyned all fulnesse to decide controuersies) if you meane controuersies in matters of fayth and in matters

touching saluation, is very true, but you haue vsed little discretion in quoting some places to proue the same.

I finde no faulte with you for citing the sixte verse of the. 2. Timo. 3. for the. 16. verse, that is but a small ouersighte, and it may be in the Printer: But howe doe you conclude this assertion of the wordes of Peter. 2. epist. cap. 1. verse. 20. which be these, So that ye first knowe that no prophecie of the Scripture is of any priuate motion: For this place onely proueth that the Scriptures be not of men but of the holy Ghost: it speaketh nothing of the sufficiencie of the Scripture.

A place not prouing their purpose.

That place also. 1. Cor. 1. is not fitly applyed to this purpose: there is Scripture sufficient directly to proue the sufficiencie of Scripture, so that you should not haue neded to giue the aduersarie occasion to carpe at the vnaptnesse of these places for that purpose.

Homilies conteining doctrine agreable to the scriptures, be of the same nature that sermons be: Wherefore if it be not lawfull in the Church to reade Homilies, neither is it lawfull to preach Sermons: The reason is all one, neyther is there any difference, but that Homilies be read in the booke, Sermons sayde without the booke.

Some homilies better than some sermõs.

Homilies are pithie, learned, and sound: sermons oftentimes be wordes without matter, vnlearned, erronious: But of reading Homilies in the Church, I haue something spoken before: now it shall be sufficient only to set downe maister Bucers iudgement of this matter in his notes vpon the Communion booke, which is this. It is better that where there lacks to expound the scriptures vnto the people, there should be godly and learned Homilies read vnto them, rather than they should haue no exhortation at all in the administration of the Supper. And a little after: There be too fewe Homilies, and too fewe poyntes of religion taughte in them: vvhen therfore the Lord shal blesse this kingdome vvith some excellent preachers, let them be commaunded

Bucers opinió of homilies in the Church.

to

to make moe Homilies of the principall poynts of religion, vvhich may be read to the people, by those pastors, that can not make better themselues.

Admonition.

In this booke dayes are ascribed vnto saincts, and kept holy with fastes on their euens, & prescript seruice appoynted for them, which beside that, they are of many superstitiously kepte and obserued, and also contrarie to the commaundement of God, Sixe dayes thou shalt labour: and therefore we for the superstition that is put in them, dare not subscribe to allowe them.

z Exod. 20. 9. Exod. 23. 12. Deut. 5. 13. Esay. 1. 10. 13. 14. Leuit. 23. 3. 2. Esd. 1. 13. Rom. 14. 6. Gala. 4. 10. 11

Answere.

This is conteyned in your first reason, and there answered. Your collection hangeth not togither, for howe followeth this: these holydayes be superstitiously obserued of some, therefore you may not allowe them. Why shoulde other mens superstition hinder you from lawfully vsing a lawfull thing? The Sabboth day is superstitiously vsed of some, so is the Church, so is the Créde, and the Lordes prayer, and many thinges else, and yet I hope you will subscribe to them. You heape vp a number of places in the margent to proue that which no man doubteth of, that is, this portion of the commaundement, Sixe dayes shalt thou labour. &c. The meaning of which wordes is this: that seeing God hath permitted vnto vs sixe dayes to do our owne workes in, we ought the seuenth day wholy to serue him. This is no restraynte for any man from seruing of God any day in the weeke else. For the Iewes had diuers other feastes whiche they by Gods appoyntement obserued, notwithstanding these wordes Sixe dayes, &c.

Abuse of thinges dothe not condemne the things.

Euery

Euery man hath not bodily labour to do, but may serue God alwel in these sixe dayes, as in the seuēth. And certenly he doth not by any meanes breake this cōmaundement, which abstayneth in any of these sixe dayes from bodily labour to serue God. For this is the commaundement. (Remember that thou keepe holy the Saboth day) as for this (Sixe dayes thou shalt worke) is no commaundement, but tendeth rather to the constitution of the Saboth, than to the prohibiting of rest in any other day appointed to the seruice of God: And it is as much as if he should say, sixe dayes thou maist worke, and so do some translate the Hebrue worde.

Esay condemneth the maner of sacrificing, and not the deede.

The place alledged out of the first of Esay is farre from the purpose, there is not one worde there spoken of any holy dayes dedicated to Saincts, but only the Lorde signifieth, that their sacrifices, and feast dayes were not acceptable to him, bicause they were done in hipocrisie, & without faithe, so that he reproueth *modum* not *factum*, their maner of sacrifising, (that is) their hipocriticall kinde of worshipping him, and not the worship or the deede done.

In the. 2. Esdras. 1. in the place by you quoted, I see not one word that may serue for your purpose, the words you quote be these, I haue led you through the Sea, and haue giuen you a sure way since the beginning, I gaue you Moses for a guide, and Aaron for a Priest.

In the. 14. to the Rom. the Apostle speaketh nothing of our holydayes, but of suche as were obserued among the Iewes, and abrogated by the comming of Christ. And yet in that place the Apostle exhorteth, that we which be strōg, shoulde not dispise them that are weake, nor condemne them, though they vse not the christian libertie in daies and meates.

That in the fourth to the Galath. You obserue dayes, monthes, and times, and yeres. &c. Saincte Augustine *ad Ianuarium, Epistola.* 119 expoundeth on this sorte, *Eos inculpat, qui dicunt non proficiscar quia posterus dies est, aut quia luna*

luna ſic fertur, vel proficiſcar vt proſpera cedant, quia ita ſe habet poſitio ſyderum, non agam hoc menſe commertium, quia illa ſtella mihi agit menſem, vel agam quia ſuſcepit menſem The Apoſtle blameth thoſe vvhich ſay, this day I vvil not trauell or iourney for that the daye is vnluckie and vnfortunate, or for that the Moone is in this or that courſe, or this daye I vvill not proceede my purpoſed iourney, that my affaires maye happely come to paſſe, bycauſe that the Planets do ſo muche import and foreshevve. Or I vvill not in this moneth trafick bycauſe that this or that Starre and Planet gouerneth the moneth, or I vvill buy & ſell in this moneth, bycauſe it dothe gouerne the ſame. I knowe there be other that do otherwiſe expounde that place (and that truely) euen as they doe alſo that in the. 14. to the Rom. of certaine Jewiſhe feaſts, as Sabboths, newe Moones, the feaſtes of Tabernacles, the yeare of Jubilie and ſuche like abrogated by the Goſpell, and yet ſuperſtitiouſly obſerued of ſome. But theſe places can by no meanes be vnderſtode of the dayes obſerued by vs and called by the names of Sainctes dayes, for they were ordeyned ſince the writing of this epiſtle.

And that you maye vnderſtande the difference betwixte the feſtiuall dayes obſerued of the Papiſts, and the days allowed nowe in this Church, it is to be conſidered: Fyrſte that their Saincts dayes were appointed for the honoring & worſhipping of the Saincts, by whoſe names they were called: ours be ordeyned for the honoring of God, for publique prayer, and edifying the people by reading the ſcriptures, and preaching: neyther are they called by the name of any Saincte in any other reſpect, than that the ſcriptures which that day are read in the Churche, be concerning that Saincte, and contayne either his calling, preaching, perſecution, martyrdome, or ſuch like. Difference betwixte the Papiſts holydaies and ours. Saincte.

2. The Papiſtes in their Saincts dayes prayed vnto the Saincts: we only praye vnto God in Chryſtes name.

3. They had al things done in a ſtraunge toung, without any

any edifying at al: We haue the prayers and the scriptures read in a toung knowne, whiche cannot be without greate commoditie to the hearers.

4. To be shorte: they in obseruing their days, thinke they merite thereby something at Gods handes: we in obseruing our dayes, are taught farre otherwise.

The Churche euen from the beginning, hath obserued such feasts, as it may appeare in good writers.

Ierome. Ierome writing vppon the fourth Chapter to the Galathians saith on this sorte. If it be not lawfull to obserue days, monethes, times, and yeares, we also fall into the like faulte vvhich obserue the passion of Christe, the Sabboth daye and the time of Lent, the feastes of Easter, and of Penthecost, and other times appoynted to Martyrs, according to the manner and custome of euery nation: to the vvhich he that vvill answere simply, vvill say that our obseruing of dayes is not the same vvith the Ievvishe obseruing, for vve doe not celebrate the feaste of vnleauened or svveete breade, but of the resurrection and death of Christ. &c. and least the confused gathering together of the people, shoulde diminishe the fayth in Christ, therefore certaine days are appoynted that vve might all meete together in one place, not bycause those dayes be more holy, but to the intente that in vvhat daye soeuer vve meete, vve may reioyce to see one another. &c.

Augustine. Augustine in like maner. *li.18. de ciuitate dei cap.27.* saith that vve honor the memories of martyrs, as of holy men, and such as haue striuen for the truth euen to death. &c.

Gala.4.10. The same Augustine in his boke *contra Adamantum Manichæi discip. cap.16.* expoũding the wordes of the Apostle, ye obserue days, years, and times writeth thus. But one may thinke that he speaketh of the Sabboth: doe not vve say that those times ought not to be obserued, but the thinges rather that are signified by them? for they did obserue them seruilely not vndestãding vvhat they did signifie & prefigurate, this is that that the Apostle reproueth in them, and in all those

thoſe that ſerue the Creature rather than the Creator, for vve alſo ſolemnely celebrate the Sabbothe daye and Eaſter, and all other feſtiuall dayes of Chriſtians: but bycauſe vve vnderſtand vvherevnto they doe appertaine, vve obſerue not the tymes, but thoſe things vvhiche are ſignified by the time. &c. Paule expounded.

Other reformed Churches alſo haue dayes aſcribed to Saincts as well as we, as it may appeare by theſe wordes of Bullinger, **writing vpon the. 14. to the Rom.** In the auncient vvriters, as Euſebius and Auguſtine, thou maiſt finde certain memorials appoynted to certain holy men, but after another manner, not much differing from ours, vvhich vve as yet retaine in our Church of Tigurie, for vve celebrate the Natiuitie of Chriſte, his circumciſion, reſurrection, and aſcention, the comming of the holy Ghoſt, the feaſtes alſo of the virgin Mary, Iohn Baptiſt, Magdalene, Steuen, and the other Apoſtles, yet not condemning thoſe vvhiche obſerue none but onely the Sabboth daye. For peruſing olde monuments, vve finde that this hath alvvayes bene lefte free to the Churches, that euery one should follovv that in theſe things, that should be beſt and moſt conuenient. Bullinger. Obſeruing of holydayes in other reformed Churches

Caluine **in like manner writing vpon the fourth to the Galath. doth not diſalow this kinde of obſeruing days: his wordes be theſe.** VVhen as holyneſſe is attributed to dayes, vvhen as one day is diſcerned from another for religion ſake, vvhen dayes are made a piece of diuine vvorship, then dayes are vvickedly obſerued. &c. But vvhen vve haue a difference of dayes, laying no burden of neceſſitie on mens cõſciences, vve make no differẽce of days, as though one vvere more holy than another, vve put no religion in them, nor vvorshipping of God but only vve obſerue thẽ for order and concord ſake, ſo that the obſeruing of days vvith vs is free, & vvithout all ſuperſtition. **And againe vpon the. 2. to the Col.** But ſome vvill ſay, that vve as yet haue ſome kinde of obſeruing dayes: I anſvvere that vve obſerue thẽ, not as though ther vvere any Caluines opinion thereof.

religion in them, or as thoughe it were not then lawfull to laboure, but we haue a respect of pollicie and orders, not of days. **And in his Institutions vpon the fourth commaundement:** Neither doe I so speake of the seaueneth daye, that I would binde the Churche onely vnto it, for I do not condemne those Churches which haue other solemne dayes to meete in, so that they be voyd of superstition, which shal be, if they be ordeyned only for the obseruing of discipline and order.

Bucers opinio also.

Master Bucer **in his Epistle to Master** Alasco, **speaking of holy days, sayth,** that in the Scriptures there is no expresse commaundement of them: it is gathered notwithstanding (sayth he) from the example of the olde people that they are profitable for vs, to the encrease of godlynesse, which thing also experience proueth.

Obseruing of dayes considered. 4. wayes.

To be shorte, Illiricus **writing vpon the fourth to the Galat, maketh this deuision of obseruing days and times.**

1 The first is naturall, as of Sommer, spring time winter. &c time of planting, time of sowing, time of reaping. &c.

2 The seconde is ciuill.

3 The thirde Ecclesiasticall, as the Sabboth daye, and other dayes, wherein is celebrated the memorie of the chiefe histories, or acts of Christ, which be profitable for the instruction of the simple, that they may the better remember when the Lorde was borne, when he suffred, when he ascended vp into heauen, and be further taught in the same.

The fourth superstitious, when we put a necessitie, worshipping, merite, or righteousnesse in the obseruing of time: and this kinde of obseruing days and times is only forbidden in this place.

4 **Thus you se by the iudgemẽts of al these learned men, that dayes ascribed to saincts, is no such matter, as ought to make men seperate them selues from the Church, and abstaine from allowing by subscription so worthy and godly a booke as the booke of cõmon prayer is, much lesse to make**

make a schisme in the Church for the same.

Touching fasting on the euens of such feastes, or rather abstaining from flesche, you knowe it is not for religion, but for pollicie, and as I thinke, the same is protested in that Acte, where suche kinde of abstaining is establyshed: and therefore these be but slender quarels picked to disalowe such a booke.

Admonition.

The fourth reason. In this booke we are enioyned to receyue the Communion kneeling, whiche beside that it hath in it a & shewe of Papistrie, doth not so well expresse the mysterie of this holy supper. For as in the old Testament, eating the Paschal Lamb standing, signified a readinesse to passe, euen so in the receyuing of it nowe sitting a according to the example of Chryste, we signifie reste, that is, a full finishing thorough Chryst b of al the ceremonial Law, and a perfect worke of redemption wroughte, that giueth reste for euer. And so we auoyde also the daunger of Idolatrie, which was in times past to cõmon, & yet is in the hearts of many, who haue not as yet forgotten their breaden God, so slenderly haue they bene instructed. Against which we may set the commaundement, Thou c shalte not bowe downe to it, nor worshippe it.

& 1. Thes. 5. 22. Exod. 12. 11.

a Mat. 26. 20. Mar. 14. 18. Luc. 22. 14. Iohn. 13. 28.

b Gala. 4. 10. Gal. 5. 3. 4. 5. Hebr. in many places.

c Exod. 20. 5.

Answere.

Surely this is a sore reason, the booke of Cõmon praiers requireth kneeling at the Communion, *Ergo* it is not to be allowed.

That knéeling is not to be vsed, you proue on this sort:

Kneeling at the Cõmunió.

Kneeling is a shewe of papistrie, and dothe not so wel expresse the mysterie of the Lords supper: therefore not to be vsed.

Of knéeling at the Communion I haue spoken before, nowe therefore I will onely note in one worde or two the slendernesse of this argument.

A weake reason.

You say, knéeling is a shewe of euill, and for proofe thereof you alledge. 1. Thessa. 5. Abstayne from all apparance of euill. Now followeth this, the Apostle willeth vs to abstain from all apparance of euill: Therefore knéeling at the Communion is a shewe of euill. But your meaning is, that because the Papistes knæled at the sackering of the Masse, (as they called it) therefore we may not knéele at the receiuing of the Communion: you may as well say, they prayed to Images and Saintes knéeling, therefore we maye not praye knæling.

There is no such perill in knéeling at the Communion as you surmise, for the Gospeller is better instructed than so grossely to erre: And as for the learned papist he is so far from worshipping, that he disdaineth that holy communiõ, iesteth at it, and either altogither abstaineth frõ comming vnto it, or else commeth only for fear of punishment, or *pro forma tantum*, for fashion sake: and the most ignorant & simplest papist that is, knoweth that the Cõmunion is not the Masse, neither do they see it lifted vp ouer the priests head, with such great solemnitie as they did, when they toke it to be their God. No truely, the contempte of that misterie is more to be feared in them, than worshipping: & to be short, if they be disposed to worship, they will as well worship sitting, as knéeling. But they are farre from suche an opinion of the bread and wine in the blessed Communion: for they make no accounpt at all of it.

The Papiste is farre from worshipping our sacramental bread.

You say, sitting is the most meetest gesture because it signifieth rest, that is a full finishing thorowe

rowe Chryste of all the ceremoniall Lawe. &c.

What? are ye nowe come to allegories and to significations? Surely this is a very papisticall reason. Nay then we can giue you a greate deale better significations of the Surpelesse, of crossing, of the ring in mariage, and many other ceremonies, than this is of sitting. I praye you in the whole Scripture, where dothe sitting signifie a full finishing of the ceremoniall lawe, and a perfecte worke of redemption that giueth reste for euer? If allegories please you so well, let vs haue either standing, whiche signifieth a readinesse to passe (vsed also in the eating of the Passeouer) or kneeling, whiche is the proper gesture for prayer and thankes giuing, and signifieth the submission and humblenesse of the mynde. But you say, Chryste sat at his Supper, therfore me must sit at the receiuing of the supper: You may as wel say, Chryst did celebrate his supper at night after supper, to twelue, only men? no wemen, in a parlor, within a priuate house, the thursday at night before Easter, therfore we ought to receiue ỹ Cõmunion at night, after supper, being twelue in number, and onely men, in a parlor, within a priuate house, the Thursday at nighte before Easter. But who seth not the *non sequitur* of this argument.

What needeth allegoricall significations.

Ceremonies external do not bind of necessitie.

The places written in youre Margent to proue, that Chryste did sitte at Supper be nedelesse, and were vsed for the same purpose before, where I haue also spoken my opinion of kneeling.

If you cite the Galathians. 4. and. 5. and the Epistle to the Hebrues, in many places to proue, that sitting signifieth reste, that is, a full fynishing of the ceremoniall Lawe: you doe but delude the readers, and abuse the Scriptures, for there is no suche matter to be founde in them: If you alledge them to proue that Chryste is the full finishing of the Ceremoniall Lawe, you take vpon you to proue that whiche no man douteth of, and is very

very farre from your purpose,

You note also the. 20. of Exodus: Thou shalte not bowe downe to them nor worship them, to proue that we maye not kneele at the Communion: but howe fitly, euery childe may iudge: for what sequele is there in this argument: God in the second Commaundement forbiddeth worshipping of Images, therefore we maye not receiue the Communion kneeling.

Admonition.

Halfe communion.

The fift. As for the halfe Communion, which is yet appointed like to the commemoration of the Masse, we saye little of it, sauing that we maye note, howe neare the translatour bound himselfe to the massebooke, that woulde not omit it. We speake not of the name of Priest, wherewith he defaceth the minister of Christ, (because the priest that translated it, would perhaps faine haue the minister of Christe to be ioyned with him) seing the office of priesthoode is ended Christ being the laste Priest that euer was. To call vs therefore priests as touching our office, is either to cal backe againe the olde priesthoode of the lawe, which is to denie Christ to be comen, or else to keepe a memorie of the Popishe priesthoode of abhominatiõ still amongst vs. As for the fyrst, it is by [d] Christ abolished, and for the second it is of Antichrist, & therefore we haue nothing to do with it. Suche ought haue [e] no place in our Churche, neyther are they ministers of Christ, sente to preache his Gospell, but priestes of the Pope to sacrifice for the quicke and the dead, that is, to treade vnder their

d Hebr. 5. 1. 6. Hebr. 9. 11.

e Eze. 44. 10 12. 13. Ierem. 23. Hebr. 5. 4.

their feete the blood of Christ. Suche ought not to haue place amongst vs, as the scriptures manyfestly teache. Besides that we neuer reade in the newe Testament, that this worde Priest, as touching office, is vsed in the good parte.

Answere.

I knowe not what you meane by the halfe communion, I finde no suche worde in the Communion booke: If you meane the communion in one kinde, you speake vntrewely and slaunderously of the booke, and of this whole Church: If you meane the scriptures and prayers appoynted to be read when there is no Communion, then do you vnlustily lyken them to the commemoration of the Masse, being most fruitefull scriptures, & godly prayers.

The name of Priest neede not be so odious vnto you as you would seeme to make it. I suppose it commeth of this worde *Presbyter*, and not of *Sacerdos*, and then the matter is not great. The worde Priest deriued of Presbyter.

The Priest or Priestes that translated this booke, be not so scornefully to be taunted: I thinke some of them haue ended their lyues in the fire, and all of them singuler bothe in life, religion and learning: Speake not so contemptuously of so worthy men: vtter not your hautie stomackes with so spitefull wordes towards your superiours and betters, least you proue your selues to be in the number of those, of whom Saincte Paule speaketh. 2. Timo. 3. Ple. 2. 3. 4. 5. and Judas in his Epistle. Vse. 8. It is true that the priesthode of the olde lawe is abolished, but the place of scripture noted in your margent proueth it not. For Heb. 5. Paule doth shewe why the high Priest was ordeined, and what were his offices: But he speaketh nothing of the abolishing of the Priesthode. I muse what you meane thus

vnnecessarily to paynt your margent, and that with so little iudgement and lesse discretion. The ninth to the Hebrues is something to the purpose, but needlesse.

Touching popishe Priests (as you call them) whether they ought to haue any place in our Churche or no, I haue spoken before, where I haue also answered your marginal notes concerning that matter.

You farre ouershotte your selfe in my opinion, when you set it downe, that you neuer read in the newe Testament this worde Priest, touching office to be vsed in good parte. What say you to the fourth to the Hebrues? vse. 14. Seeing then that we haue a great high Priest which is entred into heauen Iesus Christe. &c. And vse. 15. For we haue not a hye priest which can not be touched with the feeling of our infirmities, but. &c. And ca. 5. vse. 6. Thou arte a Priest for euer. &c. And Apocalips. 5. 1. Peter. 2. But what shoulde I trouble you with a tedious heaping vp of Scriptures? shew me one place in this Epistle, yea in the whole newe Testament where this worde Priest is taken in euill part, touching office. Truely either you are farre deceyued, or else my vnderstanding fayleth me. I condemne that office and institution of sacrificing for the quicke and the dead with you, and I knowe it is condemned in the scriptures manyfestly, and namely in the ninthe and tenth to the Hebrues.

Priest taken in good part.

Priest concerning office neuer in euill parte.

Admonition.

Sixthly, in this booke three or foure are allowed for a fit number to receyue the Communion, and the Priest alone togither with one more, or with the sicke man alone, may in tyme of necessitie, that is, when there is any common plague, or in tyme of other visitation minister

nister it to the sicke man, and if he require it, it may not bee denyed. This as not I am sure, lyke in effecte to a priuate Masse: that Scripture [f] Drinke ye all of this, maketh not agaynst this, and priuate Communion, is not agaynst the Scriptures.

[f] Mat. 26. 27. Mar. 14. 23.

Answere.

How vntruely these men charge the Churche with priuate communions, I haue shewed before. The place of scripture here alledged, to proue that three or foure be not a sufficient number to communicate is this, Drinke ye all of this. Math. 26. Mark. 14. Which may as well be applied to proue that ten, twentie, fortie, is no sufficient number: I knowe not what your meaning is, except you thinke no number sufficient, vnlesse all do communicate together, bicause Christ sayd, Drinke ye all. This text proueth that all ought to be partakers of the Lords cup, but it doth not determine any certayne number of communicantes. I knowe there be some of the olde fathers, as Basilius Magnus, which would not haue fewer communicants than twelue. But of the number of Communicantes there is nothing determined in Scripture, neither is it material so that there be a number, that it may be a communion.

No number determined to be at the communion.

Basilius would haue. 12. at the least.

Admonition.

The seuenth. And as for priuate baptisme, that will abyde the touchestone. [g] Go ye sayth Christ, and teache, baptizing them. &c. Nowe teaching is diuorced from communions and sacraments. They may go alone without doctrine. Women that may [h] not speake in a congregation, maye yet in tyme of necessitie minister the Sacrament of Baptisme, and that in a priuate house. And

[g] Math. 28. 19.

[h] 1. Cor. 14. 34. 1. Tim. 2. 11.

yet this is not to the necessitie of saluation to the sacramentes, nor to nourish men vp in that opinion. This is agreable with the scriptures, and therfore when they bring the baptised child they are receyued with this speciall commendation: I certifie you, that you haue done well and according to due order. &c.

But now we speake in good earnest, whē they answere this, let them tell vs howe this geare agreeth with the scriptures, and whether it be not repugnant or agaynst the worde of God?

Answere.

Of priuate Baptisme I haue spoken before: here is nothing alledged agaynst it, but the. 28. of Math, Go ye and teache, baptizing them. &c. whiche texte doth proue that it was a portion of the Apostles office to baptise, but in what place, at what time, howe many at once, is not there prescribed, and therefore priuate Baptisme may abide this touchestone for any thing that I see to the contrarie.

* The Anabaptistes vse this texte Math. 28. *Euntes docete omnes gentes baptizantes eos. &c.* to improue the baptisme of infantes, bicause he sayth in that texte *docete*, before he sayth *baptizantes. &c.* and infantes can not be taught, as that learned man Zuinglius declareth in his booke *De baptismo, fol.* 64. & 65. where also he sayth, that Christ dyd not in this place institute baptisme, nor prescribe either time, place, or any other circumstance pertayning to the same, as appeareth in diuers other places of that booke. But bicause this texte is shamefully abused of the Anabaptistes, to ouerthrowe the baptising of Infantes, euen as it is also abused of these men, both agaynst priuate baptisme, and also

alſo to proue that preaching of neceſſitie muſte goe before baptiſme, which tendeth to the ſame ende the Anabaptiſts vſe it for: Therefore I will ſet downe the verye wordes of Zuinglius touching that texte. In his booke *De baptiſmo* he ſayth thus: The firſte foundation that thoſe bring for them ſelues vvhiche denie baptiſme to infantes, is the vvordes of Chriſt, Mat. 28. Go and teach all nations baptizing them. &c. For they vrging the bare order of vvordes, cry this one thing, *Docete & baptizate*, teache and baptize. &c. And a little after: Although vve graunt you this order of vvordes to bee ſomething, yet they perteine not ſo to children and infantes, but that they maye be baptized before doctrine. For theſe vvords perteine to them that may be taught: But it is certeine, that Infantes can not be taughte, and therefore theſe vvordes can not proue that they maye not be baptized: But the Anabaptiſts doe obiecte, if theſe vvords perteine not to infantes, then infantes ought not to be baptized: For Chriſt did here inſtitute the ſigne and vſe of baptiſme. You are farre deceyued not vnderſtanding the ſcriptures: for the inſtitution of baptiſme is not begonne in this place, the ignoraunce vvherof hath made you fall into this error. &c. Neyther can you proue any thing, although the order of vvords be taken according to the letter. The order of vvords proue nothing: for if vve ſhall admit that, there is manye places of ſcripture that vve ſhal be compelled to take in a prepoſterous and falſe ſenſe, vvhich I could proue by diuers examples. In the firſte of Iohn, Iohn Baptiſt poynting to Chriſte vvith his finger ſaith, beholde the Lambe of God vvhich taketh avvaye the ſinnes of the vvorld: and a little after he ſayth, and I knevve him not. Hovv ſhall it be ſaide that he knevv him not, vvhen as he teſtified before that he vvas the Lambe of God? Likevviſe Paule in the tenth to the Romaynes ſayth, if thou ſhalt confeſſe vvith thy mouth the Lord Ieſus, and beleue in thyne hart that God raiſed him from death, thou ſhalte be ſaued. In the vvhich vvords vve ſee the confeſſion of the mouth, to be

put in the first place, the vvhiche notwithstanding is vayne and vnprofitable, vvithout the invvarde faith of the mynde: and therfore the order of vvords in this place of Mathevv, is not so stiffely to be vrged. Further more the same Zuinglius, in the same booke declareth howe that preaching before baptisme is necessarie vvhen such are baptized as haue discretion, and may be taught, but not vvhen children and infantes be baptized, to vvhom preaching can doe no good. But of this matter I will say no more vntill I vnderstand further of your meanyng: In the meane while you gine greate cause for a man to suspect that you would haue none baptized but such as be taught, which is to seclude children from baptisme.

Sclaunderous speeche.

You say vntruely vvhen you doe affirme, that teathing in thys Churche is diuorced from communions and sacramentes, but suche forged slaunderous speeches be vsuall to you. Of this matter also I haue spoken in the former part.

You saye, women that maye not speake in a congregation, maye yet in tyme of necessitye minister the Sacramente of Baptisme, and that in a priuate house. And to proue that women may not speake in the congregation you quote, 1. Cor. 14. 1. Tim. 2. where as you should rather haue proued, that women may not in time of necessitie minister baptisme, for that is the question, and not the other. But hereof I haue also spoken my opinion before. Women may speake in the congregation, if necessarie occasion doe require, as maister Caluine teacheth in his Institutions, chap. 15. sect. 32.

Women maye speake in the church sometymes.

And yet (you saye) this is not to tye necessitie of saluation to the sacramentes: nor to nourish men vp in that opinion, no surely, no more than it is to teach, that children oughte to be baptized, and not to tarye vntill such tyme as they be able to answere for them selues. You

shoulde

should haue proued this to be repugnant to the Scriptures (because you say it is) and therefore you refuse to subscribe. When you set downe the Scriptures to the whiche it repugneth, if it fall out so in deede, you shall haue me a conformable aduersarie: I will say with S. Augustine, *Errare possum, hereticus esse nolo*: Erre I may, an heretike I will not be, and I would to God you coulde learne that lesson. Error and heresie differeth.

Admonition.

The eyght. The publique baptisme, that also is full of childishe and superstitious toyes. Firste in their prayer they say, that God by the Baptisme of his sonne Jesus Christ, did sanctifie the floude Jordane, and all other waters, to the mysticall washyng away of synne, attributing that to the signe whiche is proper to the worke of God in the bloud of Christ, as thoughe vertue were in water to washe away synnes. Secondlye, they requyre a promise of the Godfathers and Godmothers, (as they terme them) whiche is not in [k] their powers to performe. Thyrdely, they prophane holye Baptisme, in toying foolishely, for that they aske questions of an infante, whiche can not aunswere, and speake vnto them, as was wonte to bee spoken vnto menne, and vnto suche as beeyng conuerted, aunswered for themselues, and were baptised. Whiche is but a mockerie [l] of God, and therefore agaynste the holye Scriptures. Fourthlye, they doe superstitiously and wickedly institute a newe sacrament, whyche is proper to Christe onely, markyng

f 1. Iohn. 1. 7. Act. 10. 28. Rom. 3. 24.

k Ro. 7. 15. 18. 21. Rom 9. 16.

l Galath. 6. 7.

the

the childe in the forehead with a Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ. We haue made mentiō before of that wicked diuorse of the worde and Sacraments. We saye nothing of those that are admitted to bee witnesses, what yll choyce there is made of them, how conuenient it were, seing the children of the faithfull onely are to be baptised, that the father should and mighte, if conueniently, offer and present his childe to be baptised, making an open confession of that faith, wherein he would haue his childe baptised, and how this is vsed in well ordered Churches.

Answere.

The superstitious toyes you fynde in publique baptisms be these.

First, that in oure prayer we saye, that God by the baptisme of his sonne Iesus Christ, did sanctifie the floud Iordan and al other waters, to the mistical washing away of sinne.

The seconde is, that we require a promise of the godfathers and godmothers, whiche is not in their powers to performe.

The thirde, that we aske questions of Infantes, which can not answere and speake. &c.

The fourth, that we marke the childe in the forehead with a crosse, making thereby a newe sacrament. &c.

The fifth, that we make an euyll choyse of those that are to be admitted witnesses. &c.

By

By the firſt you ſay, that we attribute to the ſigne that which is proper to the worke of God in the bloud of Chriſt, as though vertue were in water to waſhe away ſinne.

You know very wel that we teache farre otherwiſe, and that it is a certaine and true doctrine of all ſuche as profeſſe the Goſpell, that the outward ſignes of the ſacramente, doe not conteyne in them grace, neyther yet that the grace of God is of neceſſitie tyed vnto them, but onely that they be ſeales of Gods promiſes, notes of Chriſtianitie, teſtimonies and effectual ſignes of the grace of God, and of our redemption in Chriſt Jeſus, by the which the ſpirite of God dothe inuiſibly worke in vs, not onely the increaſe of faythe, but confirmation alſo. Outward ſacraments doe not giue grace

You vnderſtand likewiſe, that this difference there is betwixt theſe externall elementes, being ſelected to be ſacramentall ſignes (that is, betwixt water in baptiſme, & common water: bread and wine in the Euchariſt, and vſuall bread and wine) that theſe nowe be ſacramentes, ſanctified to another vſe, to a ſpirituall vſe, to the nouriſhing of faythe, and feeding of the ſoule, to be inſtrumēts of the holy ghoſt, by the which as by inſtrumentes we be fed to eternall life. Furthermore, you can not be ignorāunt, that whoſoeuer contemneth theſe externall ſignes, and refuſeth them, can not be a member of Chriſt, neither yet ſaued. Sacramentall ſignes.

Laſt of all you haue learned, that there is ſuche a ſimilitude betwixte the ſignes, & the thing ſignified, that they are not only in Scripture vſually called by the names of thoſe things wherof they be Sacraments (as bread the body of Chriſt, and water regeneration) but alſo that the contumelie or contempt done to the one, doth redound to the other, that is, the contempte of the ſignes, is the contempt of the things ſignified, and therfore S. Paule ſayth. 1. Cor. 11. He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation. *Non diudicans corpus domini.* And chriſt,

Iohn.3. Excepte a man be borne of water and the spirite, he can not enter into the kingdome of heauen.

These things being considered, it is no superstitious toy, but a godly and true saying, that Christ hath sanctified all waters (vsed in baptisyng) to the mystical washing awaye of sinne: not ascribing, or attributing washing awaye of synne to the externall elemente, anye otherwise, than instrumentally, or in anye other respecte than for the similitude that Sacramentes haue wyth the things whereof they be Sacramentes: for we knowe that wicked men maye receyue these externall signes, and yet remayne the members of Sathan. It is certainelye true, **that the mistical washing away of sinne is proper to the worke of God in the bloud of Christ**, and for that purpose you might haue alledged much more plainer and directer places of scripture, thā most of these which you haue noted in your margent: but I thinke your meaning is not therefore to condemne the outward signes and sacraments, as the heretikes called Messalians did.

The seconde thing you mislyke, is that **we require a promise of the godfathers & godmothers, whiche is not in their powers to performe**: to this cauillation I haue answered before, and haue declared, both out of Dionisius Areopagita (as they name him) and August. why they aunswere so in the infants name, and why they make that promise, whiche I thinke they performe sufficiently, if they pretermitte nothing ẏ lyeth in thē to the performance therof: & so saith Dionisius: for such promises are not made absolutely, but *quantum in nobis est* so much as in vs lyeth.

Promise made by Godfathers restrayned to their power.

To proue that it is not in the Godfathers to performe that which they promise, you quote the saying of S. Paule to the Romaynes cap.7. verse.15. I allowe not that vvhiche I doe, for vvhat I vvould that I doe not, but vvhat I hate that I doe. And verse.18. For I knowe that in mee, that is, in my

flesh

fleshe, dvvelleth no good thyng, for to vvill is presente vvith me, but I finde no meanes. &c. And verse. 21. I finde then by the lavve, that vvhen I vvould doe good, euill is present vvith me. In all these places the Apostle declareth, that infirmities remayne, euen in the faythfull, by reason of the fleshe, and that they can not come to suche perfection in thys lyfe, as they do desire. But howe doe these places proue that godfathers are not able to perfourme that which they promise for the Infante? truely these proofes are too farre fetched for my vnderstanding. In the nynth to the Romanes, the Apostle sayth: That it is not in him that vvilleth, nor in him that runneth, but in God that shevveth mercy. In ẏ whiche words he sheweth that the cause of oure election, is not in our selues, but in the mercy of God. But what is this to the promise of Godfathers made at the baptizing of infants? if you would haue a man to promise nothing, but that which is in his power to performe, then must you simply cōdemne all promyses made by man: for there is nothing in his power to performe, no not mouing of his foote, not comming to dynner or supper. &c. Therefore as all other promises be made with these secrete conditions, if God wil, so much as lyeth in mee, to ẏ vttermoste of my power, if I liue. &c. so is the promyse in baptisme made by the godfathers likewyse.

Infirmities bee in all men.

What mā is able to perform his promises.

Conditioned promises.

To the thyrde superstitious toy (as you call it) that is, the questions demaunded of the Infante at the time of baptisme, I haue also aunswered out of Sainct Augustine, in the first part: where it may also appeare that this maner of questioning was vsed in the baptising of infantes long before Augustines time, for Dionisius Areopagita maketh mention of it in like maner.

Augustine alloweth questions to the infant.

To proue that this questionyng with the infante, is a mocking of God, you quote Galath. 6. verse. 7. Be not deceyued, God is not mocked, for vvhatsoeuer a manne sovveth, that shall he reape. Paule in this place taketh awaye excuses, whiche worldlings vse to make for not nourishing

their Pastors, for no fayned excuse will serue, because God is not mocked: But what is this to the questioning wyth infants? howe followeth this? God is not mocked, *Ergo* he that questioneth with infantes, mocketh God. Truely you mocke God, when you so dally with his scriptures, & sæke rather the glory of quoting of many places of scripture, thã the true applying of any one.

Concerning the fourth toy, that is, **crossing the childe in the forehead, which you call wicked and superstitious**, I haue before declared master Bucers opinion: It may be left, & it hath bene vsed in the primatiue church, and may be so still, without either superstition or wickednesse: neither doth it any more make a sacrament, because it is in token ỹ hereafter he shall not be ashamed to confesse Christ crucified) than your sitting doth at the Communion in tokē of rest, that is, a full finishing through Christ of the ceremoniall law. &c. I thinke you knowe that euery ceremonie betokening some thing, is not by and by a sacrament, and therfore here is as yet no wicked diuorse of the word and sacraments, except it be made by you.

Crosing is no sacrament.

Touching the last, whiche you rethorically saye **you will speake nothing of, that is, the euyll choyse of witnesses.** I thinke in parte it is true, but you speake that without the booke, and therefore without my compasse of defence. For I meane not to take vppon me the defence of any abuse within the booke, (if there be any) much lesse without the booke.

No abuses defended.

But I knowe not whereto this tendeth that followeth, that is, **Howe conuenient it were, seyng that the children of the faithful only are to be baptised. &c.** Doe ye not comprehend those vnder the name of faithfull, whiche be baptised? For else it passeth mans vnderstanding, to knowe who be faithfull in deede, because the vnbeleeuers maye make a confession of fayth in wordes? And

No man knoweth who is faithfull who not.

in

in this worlde it cannot certainely by man be determined, who among Christians be faythfull, who be vnfaythfull. I pray you answere me this one question: If a child be found, whose father and mother be vnknowne (as it hath happened sometimes in our remembraunce) will you not baptise it, because the parentes be not forth comming to make a confession of their fayth: or because the sounde faythe of the parentes is vnknowne? But hereof I haue spoken in another place.

Admonition.

The ninth. As for matrimonie that also hath corruptions to many, it was wont to be counted a sacrament, and therfore they vse yet a sacramentall signe, to which they attribute the vertue of wedlocke. I meane the wedding ring, whiche they fowly abuse, and dallie withall, in taking it vp and laying it downe: In putting it on, they abuse the name of the Trinitie, they make the new married man according to the popish forme, to make an idoll of his wife, saying with this ring I thee wed, with my body I thee worship. &c. And because in poperie no holy action may be done without a masse, they enioyne the married persons to receiue the communion, (as they doe their bishops and priests whē they are made) &c. Other pettie things out of the booke we speake not of, as that women, contrarie to the rule of the Apostle, come, & are suffred to come bareheaded with bagpipes & fidlers before thē, to disturb the congregation, and that they must come in at the great doze of the church, else all is marred.

With my body I thee worship

Answere.

The first thing you mislike in matrimonie is the ring, which you call a sacramentall signe, and untruely say that we attribute ỹ vertue of wedlock thereunto: I know it is not materiall whether the ring be vsed or no, for it is not of the substance of matrimonie, neither yet a sacramentall signe, no more than sitting at cõmunion is, but onely a ceremonie, of the which, master Bucer (writing his iudgement vpon the first Communion booke set out in the time of king Edward) sayth on this sorte: *Subijcitur alius ritus, vt annulum &c.* There is another rite and ceremonie vsed, that the bridegrome should lay vpon the booke the ring, or any other signe or token of vvedlocke, be it gold or siluer vvhich he will giue to his wife, and from thence the minister taking it, doth deliuer it to the bridegrome, and he deliuereth the same to the bride, with a prescripte forme of words conteyned in the booke: this ceremonie is very profitable, if the people be made to vnderstande what is thereby signified: as that the ring and other things first layde vpon the booke, and afterward by the minister giuen to the bridegrome to be deliuered to the bride, do signifie that we ought to offer all that we haue to God before we vse thẽ, and to acknowledge that we do receiue them at his hand, to be vsed to his glory. The putting of the ring vpon the fourth finger of the womans left hand, to the which as it is said there cõmeth a synewe or string frõ the hart, doth signifie that the hart of the wife ought to be vnited to hir husband and the roundenesse of the ring doth signifie, that the wife ought to be ioyned to hir husband with a perpetuall bande of loue, as the ring it selfe is vvithout ende. Vvitherto master Bucer.

Bucers opiniõ of the ring in mariage.

The 4. finger.

The seconde thing you reproue is, because (saye you) we make the married man (according to the papisticall forme) to make an Idoll of his wife, saying, with my body I thee worship. &c. And yet S. Peter

Peter. 1. Epi. ca. 3. speaking to the husbands sayth. Likevvise ye husbands dvvell vvith them as men of knovvledge, giuing honour vnto the vvoman. &c. S. Peter would haue the man to giue honor vnto his wife, & yet his meaning is not that a man should make an Idoll of his wife. Honouring maketh not idolatrie alwayes in creatures.

Last of last you like not that the married persons shoulde be enioyned to receiue the Communion. Truely, I marueil what you meane, so wickedly to reuile so godly and so holy a lawe. Well, I will onely set downe maister Bucers iudgement of this thing also in the booke before of me recited: his words be these, *Est & illud admodum piè ordinatum, vt noui coniuges vna quoq; de mensa Domini communicent, nam non nisi in Christo domino debent christiani inter se matrimonio iungi.* That is also godly ordeyned, that the nevv married folkes should receiue the Communion, for christians ought not to be ioyned by matrimonie, but in Christ the Lorde. Communion at mariages. Bucer.

Other pettie things (you say) out of the booke, which you cal in ỳ margent abuses accidental, as womẽ to come bareheded, bagpipes, fidlers, cõming in at the great doze. &c. you will not speake of: Truely neither will I speake of them, bicause bæing out of ỳ booke & meare trifles, they are not within my cõpasse. But in the meane time, this is a soze reason: The ring is vsed in matrimonie, the man sayth to his wife, with my body I thee worship, the new maried persons receiue the cõmunion togither: therefoze you will not subscribe to the booke of cõmon prayers. But this argumẽt can not be answered: women come to the Churche bareheaded, with bagpipes and fidlers, at the great doze of the Church, & these things be not in the booke, therfoze you will not subscribe to the booke, O howe well you are occupied to make a schisme in the Churche foz suche mære trifles: Weake argumẽts.

Admo-

Admonition.

The tenth. As for confirmation, as they vse it, by the Bysshop alone to them that lacke bothe discretion and fayth, it is superstitious and not agreable to the worde of God, but popishe and peeuish. We speake not of other toyes vsed in it, and howe farre it differeth, and is degenerated from the first institution, they them selues that are learned can witnesse.

Answere.

Confirmation of children.

Confirmation as it is nowe vsed, is moste profitable without al maner of superstitiō, most agreable to the worde of God, and in all poyntes differing from the Papisticall maner of confirming children. * If you shoulde denye the vse of it, I could proue the same to be moste auncient, and most conuenient: But you seeme to acknowledge the same. Onely you mislike the vse of it as it is now: [illegible] you shewe but a minde delighted with misliking. The Bysshop alone vsed to confirme those that were baptized by imposition of hands, and that from time to time the vse of the Churche hath beene that they shoulde so doe, Hierome playnly declareth *aduersus Luciferanos*: and Bucer confirmeth the same, writing vpon the. 4. to the Ephe. If any be confirmed that lacke discretion, that is the fault of the man, not of the thing. But you are muche delighted with false and slaunderous speaches. + And arrogancie maketh you so peeuishe, that you can like nothing be it neuer so good.

Arrogancie depraueth good things.

Admonition.

The eleuenth. They appoynt a prescript kinde of seruice to bury the dead: and that which is the duetie of euery christian, they tie alone to the ministe[r],

miſter, whereby prayer for the deade is maintayned, and partly gathered out of ſome of the prayers, where they pray that we with this our brother, and all other departed in the true faithe of thy holy name, maye haue our perfecte conſūmation and bliſſe, bothe in body and ſoule. We ſaye nothing of the threefoulde peale, bycauſe that it is rather licenſed by iniunction, than commaunded in the booke, nor of their ſtraunge mourning, by chaunging their garmentes, whiche if it be not hipocriticall, yet it is ſuperſtitious & heathenilhe, bycauſe it is vſed onely of cuſtome: nor of burtall Sermons, which are put in place of trentalls, whereout ſpring many abuſes, and therefore in the beſt reformed Churches are remoued. As for the ſuperſtitions vſed both in countrey and citie, for the place of burtall, which way they muſte lie, howe they muſte be fetched to Churche the miniſter meeting them at Churche ſtile with ſurpleſſe, with a companie of greedie Clarkes, that a Croſſe white or blacke muſt bee ſet vppon the deade corps, that breade muſt be giuen to the poore, and offrings in burtall time vſed, and cakes ſent abroade to friendes, bycauſe theſe are rather vſed of cuſtome and ſuperſtition than by the authoritie of the booke. Small commaundement will ſerue for the accomplyſhing of ſuche, things. But great charge will hardly bring the leaſt good thing to paſſe, and therefore all is lette alone, and the people as blinde and as ignorant, as euer they were. God be merciful vnto vs.

Answere.

It is true that we haue a prescript kinde of seruice to bury the dead, and that we appoint that office to the minister, and what haue you in the whole scripture against this? or who euer hath founde faulte with either of these two things (I mean prescript seruice to bury the deade, and the minister to execute that office) but you alone? or whē was it euer heretofore reproued by any, but euen by your selues now of late?

You say, that therby prayer for the dead is mainteyned as may partly be gathered out of some of the prayers, where we praye, that we with this our brother, and other departed in the true fayth of thy holy name. &c. You knowe full well what our doctrine is concerning prayer for the deade, and you ought not thus boldly to vtter a manifest vntruth, for in so doing you do but bewray your sinister affection. Howe proue you, that a prescripte forme of seruice for burying the dead, & the minister only to bury them, doth maintein prayer for the dead? when you haue shewed your reason, you shall heare my answere.

Prayer for the deade not maintained.

In saying that these wordes gathered out of some of the prayers, that we with this our brother. &c. importe prayer for the deade, you do but quarell: when we say that we with Abraham, Isaac, and Jacob maye raigne in thy kingdome, do we praye for Abraham, Isaac & Jacob, or rather with our selues to be where they are?

Exposition of a prayer at the buriall.

In the like manner when we say, that we with this our brother, and all other departed in the true faith of thy holy name, maye haue our perfecte consummation and blisse bothe in body and soule, we praye not for our brother and other that be departed in the true faith, but we pray for our selues, that we may haue

our

our perfect consummation and blisse as we are sure that those shall haue which dye in the true faith.

Now wey this reasō: there is a prescript forme of burying the dead, & it is made a portion of the ministers office, therfore you will not subscribe to the Communion booke.

The threefold peale, mourning apparell, burial sermons, the place of the buriall, which waye they muste lie, howe they must bee fetched to the Church, a crosse white or black set vpon the dead corps, bread giuen to the poore, offrings in buriall time vsed, cakes sent abroade to friendes, you confesse not to be conteyned within the booke, and so you ease me of some labour. But yet of mourning apparell, and buriall sermons, giue me leaue to speake a little. It is no good reason to say, that bycause mourning apparell is only vsed of custome, therefore it is superstitious and heathenishe: many things be vsed of custome which be neither superstitious nor heathenishe, as to receiue the Communion before dinner, to celebrate the Lordes day on the Sunday, not on the Saterdaye, to preache in Pulpits, and suche like. Mourning apparell is of greate antiquitie, (as you knowe) and I thinke it is no matter of religion, but of ciuilitie and order. If any man put religion in it, then no doubte it is superstitious.

Of Mourning apparell.

Burial sermōs.

Mourning apparel auncient

But wherein haue funerall Sermons offended you? or with what face of brasse dare you liken them to trentalls? What similitude is there betwixte a godly sermon and the wicked masse? In what one point are they like? or how dare you condemn such sermons, being then most necessary and most profitable? what is there a more fit time to entreat of the mortalitie of man, & shortnesse of his days, of the vanitie of this worlde, of the vncertentie of riches, of the resurrection, of the iudgement to come, of eternall life, and of euerlasting deathe, and of infinite other most necessarie poynts,

Sermons most necessarie at burialls.

than that wherein we haue a presente example before our eyes? When is there a more meete time to beat down trentalls, sacrificing for the dead, prayers for the dead, purgatorie, and such like, than that wherin they were accustomed to be most vsed? surely there is as much difference betwirte our funerall sermons, & the Papisticall Masses & trentalls, as there is betwixt colde and hote, blacke and white, light and darknesse, truth and lies, heauen and hell. But belike there is some other priuate cause, that maketh you to reiect funerall Sermons.

Sermons wickedly compared to trentals.

You say that in the best reformed Churches they are remoued: I thinke you say not truely, (and I am sure that Master Caluine doth very well like and allowe of them, as appeareth in the forme of common prayers vsed of the english church in Geneua, and by him allowed.) But if it be so, I tell you playnely, for my part I like not that reformatiō, excepte there be weightier reasons than eyther you vse, or I can perceiue. I am sure that in auncient Churches of long time they haue bene vsed, and the same you may see in the moste auncient and beste learned fathers. * Master Fore in the first part of Acts & Monuments, pag. 146. speaking of the manner of burialles in the olde Churche saithe thus: In funeralls priestes then flocked not together, selling trentalles and dirges for swéping of Purgatorie: but onely a funeral concion was vsed, with Psalmes of prayses, & songs of their worthy deedes: & alleluya sounding on hye, whiche did shake the gilded ceelings of the Temple, as witnesseth Nazianzene, Ambrose, and Hierome. &c. +

Buriall Sermons auncient and allowed by Caluine.

Touching the place of burial, I muse what you meane to mislike of it, séeing there hath always ben an appoynted place for the same, euen from Abraham to this day.

Other things that you mention be but trifles, and some of them I thinke both is, & may be vsed without superstitiō, or any kind of religious opiniō: But these be not in the boke, & therfore no cause why you should disalow of ỹ book for thē.

Ad-

Admonition.

The twelfth. Churching of women after chylde birthe, smelleth of Jewishe purification: their other rites and custome in their lying in, and comming to Church is foolish and superstitious, as it is vsed. She must lie in with a white sheete vpō hir bed, and come couered with a vayle, as ashamed of some follie. She must offer, but these are matters of custome, and not in the boke: But this Psalme (as is noted before) is childishly abused. I° haue lifted vp myne eyes vnto the hils, from whence commeth my helpe. The sunne shall not burne thee by daye, nor the mone by night. They praye that all men may be saued, and that they maye be deliuered from thundring and tempest when no daunger is nigh: that they sing, Benedictus, Nunc dimittis & Magnificat, we knowe not to what purpose, except some of them were readie to die, or except they woulde celebrate the memorie of the Virgin, and John Baptist. &c. Thus they prophane the holy scripture.

o Psalme. 121.

Answere.

Of the churching of women, I haue spoken before & also of the. 121. Psalme, I haue lifted vp mine eyes to the hills. &c.

For their lying in, I can say little, I am not skilfull in womens matters, neither is it in the boke, no more is hir white sheete, nor hir vayle: let the women themselues answere these matters.

You say, we pray that al men may be saued: we do so in deede, and what can you alledge why we should not so do? Saint Paule. 1. Timoth. 2. sayth, I exhorte therefore

Prayer for all men to be saued is good.

that first of al supplications, prayers, intercessions, and giuing of thankes be made for all men. &c. And adding the reason, he saith, For this is good and acceptable in the sight of God our sauiour, who will that all men shall be saued, and come vnto the knowledge of the truthe. The Apostle bothe here will vs in plaine wordes to praye for all men, euen that they may be saued, for therunto tend the words following.

Prayers to be deliuered from thunder. &c. good.

You mislike also that we should **praye to be deliuered from thundring and tempeste, when there is no daunger nighe.** You broch many strange opinions: may not we praye to be deliuered from perils and daungers, except they be present and knowne to be at hande where and you that? Christ teacheth vs to say in our dayly prayer, *Libera nos à malo*, deliuer vs from euill. What know we when there is any daunger of thundring and lightning? haue we not examples of diuers that haue sodenly perished with the same? Is it not therefore necessarie to praye for deliuerance from thunder and lightning, as well as from other daungers, though they be not present? Wel, men may see whereunto this geare tendeth, if they be not blinde. *Benedictus* also, *Nunc dimittis*, and *Magnificat*, be great notes in your eyes, but you shewe no reason worthy to be answered, only in derision you say, **except some of them were ready to dye, or would celebrate the memorie of the virgin, or Iohn Baptist.** As though these Hymnes or Psalmes were not profitable for all men, as the rest of the holy Scripture is, but these especially, bicause they contain the mysterie of our saluation, and the prayse of God for the same. By this your reason we may not vse any of the Psalmes, vntil we be in like case as Dauid was, or other, when they were first made. But I thinke nowe the time is come when those shall correct Magnificat, *qui nescunt quid significat*. Truely this your doing is a mere prophanation of holy Scriptures.

Singing of Magnificat. &c

Absurditie consequent.

Admo-

Admonition.

The thirteenth. In all their order of seruice there is no edification according to the rule of the Apostle, but confusion. They tosse the Psalmes in moste places like tennise balles, the people some standing, some walking, some talking, some reading, some praying by themselues attende not to the minister. He againe posteth it ouer as fast as he can gallop: for either he hath two places to serue, or else there are some * games to be played in the after noone, as lying for the Whetstone, heathenishe daunting for the ring, a Beare or a Bull to be bayted, or else Jacke an apes to ryde on horse backe, or an Enterlude to be played, and if no place else can be gotten, it muste bee doone in the Churche. &c. Nowe the people sitte, nowe they stande vp: when the old Testament is read, or the Lessons, they make no reuerence, but whē the Gospell commeth, then they * all stande vp. For why, they thinke that to bee of greatest authoritie, and are ignorant that the Scriptures came from one spirite. When Jesus is named then off goeth the cappe, and downe goeth the knees, with such a scraping on the grounde, that they can not heare a good while after, so that the worde is hindred, but when any other names of God are mentioned, they make no curtesie at all, as though the names of God were not equall, or as though all reuerence ought to bee giuen to the sillables. We speake not of ringing, when Mattens is doone, and * other abuses incident: bycause

P 1.Co.14.16.

* Games of Sodome.

* Standing at the Gospell came from Anastatius the Pope in An.404.

* Accidentall abuses.

bycause we shall be answered, that by the booke they are not maintained, onely we desire to haue a booke to reforme it. As for Organes and curious singing, though they be proper to popish dennes, I mean to Cathedral Churches, yet some others also must haue them. The Queenes Chappell, & these Churches must be paterns and presidents to the people of all superstitions.

Answere.

A slaunder of the cõmunion booke.

This is a slaunderous vntruth. And the. 1. Cor. 14. abused to confirme it. Whatsoeuer Saint Paule requireth in that place, is vsed in that booke of seruice: for firste the whole seruice is in a tong known (as S. Paule there requireth) that the people may vnderstand, and say, Amen. Then are the Scriptures read, the Sacramentes ministred according to Christes owne institution, those that be godly disposed persons knowe what a manifest vntruth this is that you here vtter. But madde men, women, and children, muste haue their wordes.

Mad men. &c. must haue their words.

If by tolling of Psalmes, you meane the singing of thẽ *alternatim*, then do you disallow that which is both cõmendable, and of great antiquitie, as it appeareth in an Epistle that Basilius Magnus did write to the ministers in *Neocesarea*, where he sheweth the self same order of singing Psalms to be then vsed in the church, ẏ we vse at this day.

Singing of Psalmes by course.

If by tolling of Psalmes like tennyse balles, you meane the ouer hastie reading or singing of them, it is in deede to be misliked: but it is no part of the booke, & therfore no cause why you should abstaine from subscribing to it.

Walking, talking, reading, priuate praying of the people in time of Cõmon prayers, seruing of two cures, gaines played in ẏ after noone on the Sabboth

Sabboth day: as lying for the whetstone. &c. be faults worthy of punishment, where they be vsed, but they are not within the contentes of the booke, and they are here recited out of place, and to no purpose.

This is very malicious and vndiscrete dealing, to burden the common order with suche faultes, whiche by the malice of men are growen in vse, and are of all good men misliked. So you might haue burdened Sainct Paule and other preachers with the faultes of the Churches of Corinth and Galathians, and the residue of the Apostles with the superstitions of the Iewes conuerted in the primatiue Churche, and all good rulers with suche faultes as corruption of time bredeth.

Vndiscret dealing with the booke of communion.

Standing or sitting at this time or that time is indifferent, and therefore may bothe be well vsed and abused also. Kneeling at the name of Iesus is of the like nature, ringing when mattins is done (as you terme it) curious singing, organs. &c. All these be without the booke, and therfore without discretion alledged as a reason why you will not subscribe to the booke.

Here it pleaseth you to call Cathedrall Churches Popish dennes. As hap is, your words are no slaunder. But this brag I will make of Cathedrall Churches, and such as be now in them, I will offer vnto you a dozein cathedrall Churches in England (which I my selfe do know) the worst wherof in learning shall encounter with all Papists, Puritans, Anabaptists, and what other sects soeuer in England, for the defence of religion nowe professed, eyther by worde or writing. Without arrogancie be it spoken, I thinke there was neuer time wherin these churches were better furnished with wise, learned, and godly men, than they be at this day. I speake not this boastingly, but to Gods glory, the honor of the Prince, the comfort of the godly, and the shame of slandrous Papists, and disdainful schismatikes.

Churches Cathedrall called popish dennes, but falsly.

Quenes chappell slaundred.

matikes. Your slaundrous speech of the Quenes Maiesties chappell, which you also say to be a patterne and president to the people of all superstitions, is rather seuerely to be punished, than with words to be confuted.

Admonition.

The fourteenth. Their pontificall (which is annexed to the booke of Common prayer, and wherunto subscribing to the Articles, we muste subscribe also) wherby they consecrate Bishops, make ministers and Deacons, is nothing else but a thing worde for worde, drawne oute of the Popes pontificall, wherein he sheweth himselfe to be Antichrist moste liuely. And g as the names of Archbishops, Archdeacons, lorde Byshops, Chancelours. &c. are drawen out of the Popes shop, togither with their offices; So the gouernemēt which they vseby the life of the Pope, which is the Canon law, is Antichristian and diuilish, & cōtrarie to the scriptures. And as safely may we by the warrant of Gods word subscribe to allow the dominion of the Pope, vniuersally to reigne ouer the Church of God, as of an Archbishop ouer a whole prouince, or a Lordship ouer a Dioces, whiche conteyneth many shires and parishes. For the dominion that they exercise, the Archbishop aboue them, and they aboue the rest of their brethren, is vnlawful, and expresly forbidden by the worde of God.

g Lu.22.25.26 1.Pet 5.3.4.5 Math.20.25.26. Mat.23.8.11.12. Gala.2.6. Hebr.5.4. Luke.16.25. Ezech.34.4. 1.Cor.1.24.

Ansvvere.

Now that you haue spitte out al your poyson agaynst the Communion booke, and poured down all your reasons, you come

come to the Pontificall as you terme it, that is, the booke containing the order and maner of making of ministers, &c. this booke (you say) is worde for worde drawne out of the Popes pontifical. &c. Surely if those things which were good in the Popes pontifical, & either conteyned in the scripture, or well vsed before in the auncient Church, or well prescribed by generall councels, be also in our pontifical, our pontifical is neuer the worse for hauing of them: for if the thing it selfe be good and profitable, it forceth not from whom it was taken, or of whom it was vsed, so that nowe it be rightly vsed. But it is vtterly false and vntrue, that the booke of ordering ministers and Deacons, &c. now vsed, is worde for worde drawne out of the Popes Pontificall, being almoste in no poynte correspondent to the same, as you might haue seene, if you had compared them together. But ignorance and rashnesse, driues you into many errors. The Popes pontifical not followed in this Church.

Bothe of the names, and also of the offices of Archebyshops, Archedeacons, Lorde bishops. &c. I haue spoken before sufficiently, and fully answered these places quoted in this margent: saying the. 2. to the Galath. the. 5. to the Hebrues. Ezech. 34. 2 Cor. 1. for these places haue bene founde out since I thought meete nowe to be alledged: but how discretly by examination it will appeare. The wordes of the Apostle to the Gala. 2. Chap. 6. be these. And of them which seemed to be great I vvas not taught (vvhat they vvere in time passed, it maketh no matter to me, God accepteth no mans person) neuertheless they that are the chiefe, did communicate nothing with me. The Apostle in these wordes doth declare, that he receiued not the Gospel which he preached, of men, no not of the Apostles, but of Iesus Christe, and that the Gospell preached by him, ought to be no lesse credited, than the Gospell preached by them. So that in those wordes he declareth that the truth of the doctrine doth not depende of any mannes person. He speaketh nothing Scriptures wrested.

agaynſt ſuperiorities *quoad ordinem*, concerning order, but bothe rather acknowledge it, for he ſayth, they that are the chiefe &c. But it is true that maſter Calvin noteth on this place: *Hic non eſt certamen ambitionis, quia nequaquam de perſonis agitur*, The contention is not for ambition, for it is not vnderſtanded of the perſons. Now I pray you conſider this argument, Paul receiued the Goſpel that he preached, not of the Apoſtles, but of Chriſte, or the Goſpell preached by Paule is equiualent with the Goſpell preached by other of the Apoſtles: therfore the names of Archbiſhops, Archdeacons. &c. are drawne out of the Popes ſhop togither with their offices, or this, Paul ſayth, that they that were the chiefe did cõmunicate nothing with him: *Ergo*, the names and offices of Archbiſhops be taken out of the Popes ſhop.

Arguments very weake.

The wordes in the. 5. to the Hebrues. 4. ſle, be theſe: And no man taketh this honor to him ſelfe, but he that is called of God as was Aaron. The Apoſtle here ſheweth, that Chriſt was a lawfull Prieſt, becauſe he was therunto called by God as Aaron was. What is this to Archbiſhops. &c. This place teacheth, that no man ought to intrude himſelfe to any function, except he be therunto called by God. But what maketh this agaynſt any lawfull function or authoritie? or what concluſion call you this? Chriſt did not take vnto him that office wherunto he was not called, or no mã muſt take vpon him that wherunto he is not called: *Ergo*, Archbiſhops. &c. and their offices came out of the Popes ſhop. You ſhould firſt proue that whiche oughte to be your *minor*.

In the. 16. of Luke vſe. 25. it is thus written, but Abraham ſayde, ſonne remember that thou in thy life tyme receaueſt thy pleaſures, and likewiſe Lazarus paynes: nowe therefore is he comforted, and thou arte tormented. The riche glutton in his lyfe receyued pleaſure, and therefore was after in hell tormented, Lazarus receyued paynes,

and

and after was comforted. Therefore **Archbishops .&c. and their offices come oute of the Popes shop.** These fellowes neither care for *maior, minor*, nor conclusion, so they say some thing, and vaynly paynt their margent with shamefully abusing the scriptures.

The wordes of Ezech. chap.34. verse.4. bée these: The vveake haue ye not strengthened, the sicke haue ye not healed, neither haue you bound vp the broke. &c. In the which place the Prophet speaketh against such Kings, magistrates, and rulers, as dispise the people of God: and vse themselues cruelly towards them: this doth as well condemne kings and magistrates, as it doth Archbishops, although in déede it condemneth no office or superiorítie, but the abuse of the same, that is, the man abusing the office, and not the office it selfe.

Abuse of offices condemned, not the offices.

In the.2.Corin.1. verse.24. the Apostle speaketh thus vnto them. Not that vve haue dominion ouer your faith, but vve are helpers of your ioy, for by faith you stand. S. Paule here sayth, that he hath no authoritie to alter true religion, or to rule ouer their consciences: but howe proueth this, **that Archbyshops. &c. came oute of the Popes shop:** Paule sayth that he had no power ouer the consciences of the Corinthians: therfore **Archbyshops. &c. and their offices were drawne oute of the Popes shoppe.** If you had ben more studious when you were a Sophister (if euer you were anye) you woulde haue learned better to frame an Argument, and haue had better iudgement in the sequele of the same. If you had not troubled your margent with these quotations, you had lesse vttered your follie.

So much of the Cannon law as is contrary to the Scriptures, is Antichristian and deuillishe: but there dée diuers Cannons in it, very good and profitable, which may well be reteyned. Good lawes may be borrowed euen of Turkes, & heathenish idolaters: and why not of Papists also? I haue

Cannon lawes not altogether condemned.

tolde you before, that the thing it selfe is to be considered, not the inuentor: if it be good and profitable, it may be vsed, whosoeuer did inuent it.

In that you saye, That you maye as safely by the warrante of Gods worde subscribe to allowe the dominion of the Pope vniuersally to reigne ouer the Church of God, as of an Archbyshop ouer an whole prouince. &c. You erre elle but your heate, I suppose you thinke not so: can the Pope as well gouerne the whole Church as the Archbishop one prouince, and a lorde Bishop one dioces? Is one king as wel able to gouerne the whole world, as he maye be to gouerne one kingdome? or bicause you can rule one parrishe well, can you therfore in like manner well gouerne twentie parrishes? Surely an Archbishop may well gouerne one prouince, but the Pope can neuer wel gouerne the whole church. And yet an Archbishop hath not the charge of gouernement ouer the whole prouince generally, but onely in certaine cases exempted, and therfore may do it more easily:

An Archbyshop may gouern one prouince but the Pope not all the world.

You borowed these arguments from the very Papistes who by the selfe same reasons, go about to proue ỳ Popes supremacie, for thus they argue.

Among the Israelites there was one high Priest, whiche had authoritie ouer the rest, therfore there must be one high Priest (which is the Pope) ouer ỳ whole Church of Christ. Master Caluine in his Institutions chap. 8. doth aunswere this reason on this sort: *Quod in vna natione fuit vtile, id in vniuersum orbem extendere nulla ratio cogit: imo gentis vnius & totius orbis longè diuersa erit ratio.* That vvhich is profitable in one nation, can not by anye reason be extended to the vvhole vvorlde, for there is greate difference betvvixte the vvhole vvorld and one nation. And a litle after, *Perinde enim est ac si quis contendat, totum mundum a prefecto vno debere regi: quia ager vnus non plures prefectos habeat.* It is euen as though

Argumentes borrowed of the Papists.

though a man should affirme, that the vvhole vvorld may be gouerned of one king, bicause one fielde or tovvne hath but one ruler or maister.

✻ *Hipe. li. 3. metho. theolo.* making mention of this argument, (There was an high Priest among the Iewes, *Ergo* there ought to be one Pope ouer all Christendome) sayth that it is a good argument to proue that one Archbyshop or Metropolitane maye well gouerne one prouince or one kingdome: But to weake to proue that one Bishop maye gouerne all the worlde. +

An other of their reasons is this: Peter was the chiefe among the Apostles, therfore there ought to be one chiefe ouer the whole Churche. The same maister Caluine in the booke & chapter before rehersed, maketh this one answere to that argumente: *Unus inter Apostolos summus fuit, nempe quia pauci erant numero. Si unus duodecim hominibus præfuit, an propterea sequetur, unum debere centum milibus hominum præfici?* There vvas one chiefe among the Apostles, bicause they vvere but fevve in number, but if one manne rule ouer twelue, shall it therefore follovve that one maye rule ouer a hundred thousand? And a litle after, *Quod inter paucos valet, non protinus trahendum est ad universum orbem terrarum, ad quem regendum nemo unus sufficit.* That vvhich is of force among fevve, maye not by and by be dravven to the vvhole vvorlde, the vvhich no one man can gouerne. Euery hyue of Bées hathe one chéefe maister Bée, euerye companye of Cranes hathe one principall guyde, must there be therfore but one Bée, and one Crane to directe all the Bées and the Cranes that be in the whole worlde: you sée therfore howe weake thys reason is. The reste of this reason I haue answered before.

Admonition.

The fifteenth. Agayne, in that they are honoured wyth the titles of kyngs and greate rulers, as

Mat. 23. 8. &c. Ioh. 13. 15. 16. Iohn. 5. 44. 2. Cor. 10. 16, 17. 18.

as Lord, Lordes grace, Metropolitane, primate of all England, Honor. &c. it is against the worde of God. Moreouer, in that they haue ciuile offices ioyned to the Ecclesiasticall, it is against the worde of God. As for an Archbishop to be a lorde president, a Lorde Bishop to be a Countie Palatine, a prelate of the Garter, who hath muche to doe at Sainct Georges feast when the Bible is caried before the Procession in the Crolles place, a Justice of peace, or Justice of Quorum, an high Commissioner. &c. And therefore they haue their prisones, as Clinkes, Gatehouses, Colehouses, towres & Castles, which is also against the scriptures. This is not to haue keyes but swordes, & playne tokens they are, that they exercise that whiche they woulde so fayne seeme to wante, I meane dominion ouer their brethren.

Luc. 9. 60. 61
Luc. 12. 14.
Rom. 12. 7.
1. Tim. 6. 11.
2. Tim. 2. 3. 4

Bishops prisons popishe, Eugenius the first bringer of them in.

Answere.

All this is without the booke, and therefore I nede not to answere it, no more than you nede to abstaine from subscribing to the booke for things not conteined in the booke.

But I meane a little to examine your places of scripture, to see if you haue any better lucke in applying of them, than hitherto you haue had in others.

To proue that it is against the worde of God, to honor Bishops with titles of great rulers, as Lorde, Lords grace, Metropolitane, primate of all Englande, honor. &c. (For I doe not remember that we cal them Kings) you firste quote Mathew. 23. whiche place is very ofte by you iterated, and sufficiently by me answered before.

In

In the.13.of Iohn, whiche you vse also for the same purpose, Christ, after he had washed his disciples feete, toke an occasion therupon to exhorte them to humilitie, which vertue is very necessarie in all degrées of men, aswell in rulers and Magistrates, as in inferiours. And therefore that place requireth humilitie in all, especially in the ministers of the worde: but it disalloweth superioritie in none. Whē Christ addeth and sayth, the seruaunte is not greater than his maister. &c. he armeth them against persecutions, and willeth them to looke for afflictions: for in the.15. chapter he addeth to the same wordes, If they haue persecuted me, they will persecute you also. And to this are Archbyshops and Lordbyshops aswell subiecte as other men, examples whereof we haue of our owne, as Cranmer, Ridley, Hooper. &c. Scriptures wrested.

That in the.5.chapter of saint Iohn is not spoken to the Apostles, but to the whole companye of Iewes, in reproofe of their vaine glorye, for so is that place to be vnderstoode, else it were altogither vnlawfull for anye man to receiue honor, yea euen for Princes them selues. Vaine glory forbidden not true honour.

To the like purpose tende the wordes of the Apostle 2, Cor. 10. verse. 16, 17. 18.

Surely bothe the names of Archbyshoppes, Lordebyshoppes. &c. and their offices, may aswell stande wyth these places of the scripture, as the names & offices of kings, nobles, & any other persons in estimation or dignitie. In deede the mother of all heresies and sectes, that is, vaine glory and arrogancie, in all these places is vtterly condemned. Arrogancie mother of all sectes.

But I praye you dothe Christe condemne superioritie in all those whom he exhorteth to humilitie? is not humilitie aswel required in Princes and great rulers, as it is in meaner persons? yes surely, and a great deale more. Wherefore Christ in suppressing ambition, pride, and arrogancie, and exhorting to humilitie, doth not condemne superioritie, neither yet titles of reuerence, but requireth humblenesse of spirite, and lowlinesse of minde in all degrées of persons, Humilitie taketh not away authoritie.

especially in superiors, whō this vertue doth more adorne: the mightiest and noblest Prince in the worlde maye come nearer this admonition of Christ, than the poorest slaue. It is therefore the affection of the minde that Christ here condemneth: not superioritie, not titles of honor and dignitie: yea he reproueth in this place such hautie and proude stomakes as yours be, whiche contemne and disdayne those whom they ought both in wordes and dedes, both in titles and subiection to reuerence.

Pride of the mind cōdemned, not superioritie.

To proue that ciuill offices ioyned to the ecclesiasticall, is agaynste the worde of God, firste you note Luke. 9. verse. 60. 61. where it is thus writtē. And Iesus sayde vnto him, let the deade burye their dead, but goe thou and preache the kingdome of God. Then another said, I will followe thee Lord, but let me firste go bid thē farewell which are at my house. How conclude you anye thing of these places against ciuill offices in Ecclesiasticall persons? Christs meaning in this place is, to teache vs (I meane all Christians) that when he calleth vs, we oughte not to be hindered from following (and that forthwith) by any excuse of doing duetie towards our friends, or respect of worldly commoditie, or for feare of any payne or trouble, and this is spoken generally to all Christians, and not alone to any one kinde of men.

Ciuill offices in ecclesiastical persons.

Secondly, for the same purpose you vse Luke. 12. Esc 14. where Christ speaking to him that saide vnto him, maister bid my brother diuide the inheritance with me, answereth on this sort, mā who made me a iudge, or a deuider ouer you. Christ came in deede to be iudged, and not to iudge, he came to worke the worke of our redemption, not to decide controuersies touching landes and possessions. But will you therfore take from Christian men authoritie to iudge? for this example of Christ can no more be applyed to Bysheps, thā it maye be to kings, because the doings of Christe is a patterne for all christans, and yet Christians may iudge matters,

ters, & decide controuersies amongst their brethren. Luke. 1. Cor. 6. The Anabaptistes vse this text for one of their reasons to condemne magistracie among Christians: & therefore a very learned and late writer in his exposition of this place, writeth thus: *Hinc colligitur quantopere insaniant, qui ex hoc loco magistratum inter Christianos damnãt, nam Christus non argumentatur à re ipsa, tanquam profana sit, sed à vocatione sua, quod missus sit in alium finem, tametsi res erat per se satis sancta & pia,* Hereof it maye be gathered howe greatlye they dote, vvhiche condemne magistrates amongest Christians by this place, for Christ doth not reason of the thing it selfe, as though it vvere prophane, but of his ovvne vocation, bicause he vvas sent to another ende, although the thing of it selfe vvere holy and good. Argument of the Anabaptistes confuted.

In the third place you alledge. Rom. 12. Vse. 7. He that hath an office, let him vvayte on his office, or he that teacheth, on teaching. What is this to the purpose? He that hath an office must attende vpon his office, & he that teacheth, on teaching, therfore Bishops maye not haue ciuill offices? The office of a bishop is as well to gouerne by discipline, as by preaching: this is a very simple argument. The Bishop gouerneth as well by discipline as by preaching.

Fourthly, you cite the. 1. Timothie. 6. verse. 11. But thou, O man of God flee these thynges, and followe after righteousnesse, godlynesse, fayth, loue, pacience and mekenesse. Truly, I thinke you dote, or else dreame, your applications of Scripture bee so straunge. What speaketh Paule here agaynste ciuill offices in Ecclesiasticall persons? he onelye willeth them in the person of Timothie to flee couetousnesse, and to followe righteousnesse. &c.

The last text here quoted is ỳ second to Timo. 2. Vse. 3, 4. Thou therefore suffer affliction as a good souldier of Iesus Christ no mã that warreth entangleth him self with the affaires of this life, bicause he would please him that hath chosen him to be a souldier. This latter sentence is generall, and perteineth to all men. The meaning is this, whosoeuer

Exposition of 2.Tim.2.3.4

would be a souldiour vnder Christ, must leaue all worldly things, and followe him. It speaketh nothing either of ciuil or ecclesiasticall offices. For if you wil know what he there meaneth by the affayres of this life, heare what master Caluine sayth, writing vpon that place: *Per negotia vitæ intelligit familiæ administrandæ curam, & ordinarias occupationes.* By the affayres of this life he vnderstandeth the care of gouerning his familie, and other ordinarie businesse.

If you will learne howe this place is to be applyed, the same master Caluine teacheth you likewise in these wordes following: *Nunc applicanda est comparatio ad rem præsentē, quod quisquis vult sub Christo militare, debet relictis omnibus mūdi tricis & anocamētis se illi totī suaq; studia addicere.* Now this comparison is to be applied to the present purpose, that whosoeuer will play the warrier vnder Christe, leauing all worldly matters and impediments, must giue him self wholly vnto him. This therfore is generall, and perteineth to al Christians, but chiefly and especially to the ministers of ỳ word, who may not occupie thē selues in worldly businesse, as other men do, that is, they must not be marchantes, husbandmen, craftes men, or hinder their vocation with suche like worldly affaires. As for suche ciuill offices as be cōmitted to them, they be rather helpes to their vocation, thā impediments: for ỳ office of a Iustice of peace, of an high Commissioner, and suche like, is to punishe vice and iniquitie, to set good order kept in the cōmon wealth, as well in matters touching religion, as other common and publike businesse. Wherefore as these offices be not mere ciuill, but partly ecclesiasticall, and be for discipline and correction of sinnes: so in my opinion they be moste mete to be committed to some of the wisest and beste of the Clergy, to the ende that such as by the word will not, by conuenient discipline maye bee compelled to doe their duties. Neyther are suche offices to be accompted worldly affayres, but rather heauenly and spirituall, for as muche as they serue to the mayntenance

Ciuill offices rather helpes vnto Byshops, than impediment of their vocation.

tenance of religion and godlyneſſe, and to the ſuppreſſing of ſinne and wickedneſſe. If it be true that Auguſtine ſayth: *Seruiunt Reges Chriſto, leges ferendo pro Chriſto*: Kings doe truely ſerue Chriſt by making lawes in defence of Chriſte. It is alſo true, *Seruiunt Epiſcopi Chriſto, leges exequendo pro Chriſto*: Byſhops truly do ſerue and obey Chriſt, by executing lawes made concerning Chriſt and his religion. Auguſtine.

What ſay you to Elie and Samuell, were they not both Prieſts and Iudges? what office did the Prophet Helias execute, whē he killed the falſe Prophets of Baal. 1. Re. 18. or Chriſt when he whipt the buyers and ſellers out of the Temple? What office did Paule commit to Timothie, when he ſayde, *aduerſus Preſbyterum. &c.* Samuell prieſt and iudge. Timothies iudge.

I would not haue a miniſter to be a warriour, or a farmer, or a marchaunt, or haue any ſuche lyke office, whiche conſiſteth in gayne, or bodily laboure onely. But why he may not haue ſuch an office as is profitable to encreaſe godlyneſſe, and puniſhe vngodlyneſſe, I heare as yet no reaſon. As for the office of an high Cōmiſſioner, it is Eccleſiaſticall, for they haue to do only in cauſes Eccleſiaſticall.

* But to the intent you may vnderſtande your follie in this aſſertion, I purpoſe to proue by gods authoritie of the Scriptures and other auncient fathers, that bothe ciuil and eccleſiaſticall offices may well concurre in one and the ſelfe ſame perſon.

And firſt I will beginne with the olde teſtament, for I remember that Zuinglius in his booke *De ſeditionum authoribus*, among other neceſſarie and profitable rules, bothe giue this for one: If there be any controuerſie about externall ceremonies, vvhich haue bene from time to time continued, and there is no euident teſtimonie in the newe Teſtament to determine the ſame: according to our ſauiour Chriſtes ſaying, vve muſt ſearche the vvritings of Moyſes and the Prophetes, leaſt he ſay vnto vs as he did to the vnlearned Saduces, ye erre, not knovving the Scriptures, Mat. 22. VVhere-

fore vve muſte gather out of the vvorde of God vvhat vve ought to do: and yet ſo, that the circumſtances of the matter be vvel conſidered: as vve haue elſevvhere declared touching the differences of meates. But theſe thinges may be made more manyfeſt by examples. The vſe of matrimonie, as it is perpetuall, ſo is it neceſſarie: but by vvhat meanes it is to be contracted, the nevve Teſtament dothe no vvhere declare: therefore vve muſte reſort to the. 18. of Leuiticus. &c. **Hitherto** Zuinglius.

But I haue authoritie ſufficient for my purpoſe out of both the Teſtaments. And firſt my teſtimonies out of the olde teſtament be theſe. Melchiſedech which was a Prieſt was alſo king of Salem, as appeareth in the. 14. of Geneſis, and therfore had both iuriſdictions in his own hand. Aaron being prieſt did iudge the whole people in tempozall matters, euen in cauſes of enheritance. Num. 27. In the. 17. of Deut. it is thus written: If there ryſe a matter to harde for thee in iudgement, betvvene bloud and bloud, betvvene plea and plea, betvveene plague and plague, in the matters of controuerſie vvithin thy gates, then ſhalte thou ariſe and goe vp vnto the place vvhich the Lorde thy God ſhall chooſe, and thou ſhalt come to the Prieſts of the Leuites, and vnto the Iudge that ſhal be in thoſe days, and aske, and they ſhal ſhevv thee the ſentence of iudgement. &c. Samuell **which was both Prophet and Prieſt, did of long time iudge the people in matters tempozall. So did** Hely **likewiſe, as it is before declared. The people of Iſraell in their captiuitie were altogither ruled by the prieſts & prophets, as by Eſdras and Nehemias, Mathatia. &c. I omit many other places and examples. Theſe may ſufficiently proue, that in the olde teſtament, it was no ſtraunge thing for eccleſiaſtical perſons to haue ciuil iuriſdiction. The ſame may appeare alſo in the new teſtamēt, by the example of Chriſt before of me noted, and the vvords of Paule to Timothie. 1. Tim. 5. *adverſus presbyterum accuſationem. &c.* For theſe vvords accuſation, vvitneſſes. &c. perteine to ciuil iuriſdictiō. There be many other places**

places to the same effect, that I omit for breuities sake. It is manyfest that a Bysshop may exercise the same in ỹ church that he doth in his priuate familie. For S. Paule saith: *Qui propriæ domui præesse nõ nouit. &c.* But in his house he dothe exercise ciuil iurisdictiõ, *Ergo*, he may do ỹ same in ỹ church.

S. Augustine in his booke *De opere monachorũ, ca.* 29. sheweth that it was the custome of the church where he was, that the Bysshop should haue the hearing of seculer causes: where also he declareth his paynes taken in the same, and how troublesome a thing it was vnto him, adding these wordes: *Quibus nos molestijs idem affixit Apostolus, non vtiq; suo, sed eius qui in eo loquebatur arbitrio. &c.* To the vvhiche affaires the Apostle hath bound vs, not after his ovvne iudgement, but according to his vvill that did speake in him. &c. And so declareth that although the Apostles them selues were not troubled with such businesse, bicause they did not remaine in one place, yet they cõmitted thẽ to such pastors as remained in one certaine place: the wordes of Augustine be plaine, & although he seme to cõplaine of the multitude of such businesse in the respecte of him selfe, yet dothe he acknowledge the same to be lawfull, iust, & conuenient. And therfore he addeth & saith. *Quẽ tamen laborẽ nõ sine cõsolatione domini suscipimus pro spe vitæ æternæ vt fructũ feramus cum tollerantia. Serui enim sumus eius ecclesiæ. &c.* The vvhich labor vve take in hand not vvithout the cõfort of the Lord, for the hope of eternall life, that vve may bring forth fruit vvith pacience, for vve are seruants vnto that Church. &c. And a little after he saith, that he could not omitte those businesse vvithout the omitting of his duetie. And in his. 110 Epistle it appeareth how he was occupied in the like matters.

Certen it is that such ciuil offices as appertaine to the correction of sinne, to the maintenance of peace, & the credite of the mynisterie & the building of the church, be also incident to ecclesiasticall persons, & in al wel ordred Churches euer haue bene. As for warlike matters, seruile or worldly occupations, & such like, be not mete for Bysshops, as I haue saide before. ✣

It

It pleaseth you to say that it is agaynst Gods worde for Bysshops to haue prisons, but your margent is very barren of prowfes: for you haue not quoted one place of Scripture to proue it: onely you say that Popishe Eugenius did first bring them in, which is a very slender argument to proue them to be agaynst the worde of God. But where reade you that Eugenius did first inuent them? Did not Peter punish Ananias and Saphira very streightly for their dissimulation? Surely farre more greuously than if he had put them in prison, and yet their offence was not agaynst any ordinary law made in the Church or common weale.

Admonition.

The fyrteneth. In that the Lorde bysshops, their suffraganes, Archdeacons, Chauncelors, officials, proctors, doctors, sumners, and suche rauening rablers, take vpon them, which is most horrible, the rule of Gods Church, spoyling the pastor of his lawfull iurisdiction ouer hys owne flocke, giuen by the worde, thrusting away most sacrilegiously that order which Christ hath lefte to his Church, and which the primatiue Church hath vsed, they shew they hold the doctrine with vs, but in vnrighteousnesse, with an outwarde shew of godlinesse, but hauing denied the power therof, entring not in by [u] Christ, but by a Popish and vnlawfull vocation. We speake not [w] howe they make ministers by them selues alone, and of their sole authoritie, and that in secret places: of their election and probation, that it is of him, to whom by no right it belongeth. And that when they haue made them, either they may tarrie in their

t Math. 18. 17. 18. Acts. 11. 30. Acts. 15. 2. 4. 6. &c. Ro. 12. 7. 8. Phil. 1. 1. 1. Cor. 12. 28. 1. Thes. 5. 12. 13. 1. Tim. 4. 14. 1. Tim. 5. 17.

u Ioha. 10. 1.

w Act. 6. 3. 4. Act. 14. 23. Act 20. 28. 30. &c. Rom. 12. 6. 7. 8. 1. Cor. 9. 16. 17.

their Colledge, and leade the liues of loytring lo-
sels as long as they liue, or else gad abroad with
the Bishoppes Buls, like to Circumcelions, to
preache in other mens charges where they lyst,
or else get benefices by friendshippe or money, or
flatterie, where they can catche them: or to con-
clude, if all these fayle, that they may go by and
downe like beggers, and fall to many follies: or
else (as many haue done) set vp billes at Paules,
or at the Royall exchaunge, and in such publike
places, to see if they can heare of some good ma-
sters, to entertaine them into seruice. Surely by
the Cannon lawe, by which the Bishops reigne
and rule, they oughte to keepe those ministers
whiche they make, as long as they haue no li-
uings and places. We knowe three or foure By-
shops in this realme, would haue kept such hou-
ses, as neuer none did in this land, if this rule had
bene obserued. They clappe them out so faste by
hundreds, & they made them pay well for their
orders: and surely to speake truthe, they were
worthy, for the Bishoppes (what odds soeuer
there were of their gifts) yet in their letters gaue
thē al a like cōmendation. They put on their sur-
plesses, or else subscribed like honest men. Fye vp-
on these stinking abhominations.

Answere.

In all these words there is not one thing touched, which
is conteyned in the Communion booke, & therefore I might
passe this part ouer with silence, noting only your vnorder-
ly & vnsincere dealing, who going about to deface the booke

Nn, and

of Common prayer, wonder you knowe not whither, and spende your labour in writing against suche thinges, as be not in that booke once mentioned. But yet somthing I must say to certaine thinges by you in this part written, without all modestie, discretion or reason.

And first you thewe your selfe greatly offended, that the pastor is spoyled of his lawfull iurisdiction ouer his flocke, and therefore you burste out into these woordes of heate, raueninge rauiers, horrible, sacrilegiously, and such like. It had bene well if you had told vs, what that lawfull iurisdiction of the pastor ouer his flocke giuen by the woord, had bene: for the places of scripture which you quote for that purpose, do not plainely inough set out that matter. In the. 18. of Mathew, Vse. 17. after certaine admonitions in priuate offences, Christ sayth, *Dic ecclesiæ*, tell the Church. In which place (as I tolde you before) the Church doth signifie such as haue authoritie in the Churche, or else publike reprehension in the open congregation by such as be called thereunto. It giueth not any peculier iurisdiction to the pastor, for any thing that I can learne. And in the same chapter. 18. Vse, where Christ saith, VVhatsoeuer ye bind on earth, shal be bound in heauen. &c. according to your iudgement uttered before, it is ment of the whole Churche, not of the pastor only. You haue before denied that one man can excommunicate, and therfore this place maketh nothing for your assertion.

Of the iurisdiction of a pastor

Scriptures wrested.

In the. 11. of the Actes, Vse. 30. mention is made howe the disciples which were at Antiochia, did according to their abilitie, send succor to their brethren which dwelt in Iudea, & that they sent it to the elders by the handes of Barnabas & Saule. But what is this to the iurisdiction of the pastoure? Doth declare, that the disciples of Antiochia trusted ye elders which were in Iudea with ye distributio of their almes.

The. 15. of the Acts (in the places by you noted) the verie

howe Paule and Barnabas were sente to the Apostles and Elders which were at Jerusalem, aboute the deciding of a certaine question moued by certaine of the secte of the Phariseys, touching circumcision. This declareth the vse of Councels, and openeth the nexte and readiest way to determine controuersies, but it speaketh nothing of the iurisdiction of the pastour.

The .xij. to the Roma. verse.7.8. hath bene sundry tymes by you alledged to no purpose at all, euen as it is nowe in lyke manner.

The Apostle there willeth euery man that hath an office, to attende vpon his office.&c. But he speaketh not of any peculier iurisdiction of the pastor ouer his flocke.

In the first to the Phil. vse.1. Paule and Timothie salute the Bishops and Deacons vvhiche be at Philippi. Howe gather you thereof any iurisdiction pertaining to the pastor?

The 1. Cor.12. vse.28. The Apostle saithe, that God hath placed in his Churche firste Apostles, secondly Prophetes, thirdly teachers.&c. What is this to your purpose? or what iurisdiction of Pastors do you gather hereof? you may here learn, that there is in the Church diuers degrees of persons.

1. Thessa.5. Paule exhorteth them to knowe and loue such as labour among them? he describeth no peculiar kynde of iurisdiction.

1. Timoth.4. vse.14. Saint Paule willeth Timothie not to despise the gift giuē vnto him by prophecie, with the laying on of the hands of the cōpanie of the eldership. & in the 1. Tim.5. vse.17. he saith: The elders that rule vvell are vvorthy of double honor.&c. Which place commeth the nearest to your purpose, for here is mention made of ruling, & of ministers, but yet it is not declared what kinde of rule this was, excepte you will expound it by the wordes following, specially they vvhiche labor in vvorde & doctrine. And this kind of rule remaineth to the pastor still. Thus you see with how little discretion & lesse learning, you heap vp scriptures

Scripturs heaped without discretion.

in your margent, only to deceiue the simple and ignorant, who are by you too much deluded, beleuing what soeuer you speake or write, without any further examination. If they would marke these wordes of yours well, they might soone vnderstande that you seeke as great iurisdiction ouer them, as any of those persons whom you haue here named. You saye, they holde the doctrine with you, but in vnrighteousnesse, with an outward shew of godlinesse but hauing denyed the power thereof, entring not in by Christ, but by a Papishe and vnlawfull vocation. This is but your veyne of rayling, & your vsuall manner of extolling your selues, and condemning other: But (as I saide before) your wordes be no slaunder, neyther will I in wordes contend with you, but therein giue you the vpper hand: only I must still lette you vnderstande of your folishe applying of scriptures. For wherfore haue you here quoted the tenth of Iohn verse. 1. Belike bycause Christe sayth there, That he which doth not enter in by the dore into the sheepefolde, but climbeth vppe an other vvaye, is a theefe and a robber, therefore all suche as be placed in this Church of England (your selues excepted) enter in by a papish and vnlawful vocation. You had gone orderly to worke, if you had first proued, that we haue not come into the sheepfolde by Christe. If you thus omitte the prose of your *minor*, you may conclude what you will, and quote scriptures at your pleasure. But wise and learned men will lament your follie, and laugh at your vnskilfulnesse.

Of making of ministers, I haue spoken before, and answered the places. Acts. 6. 14. and. 20. sufficiently. As for the other two places, Ro. 12. verse. 6, 7, 8. and. 1. Cor. 9. Ephe. 16, 17. I muse why you note thē, they nothing at al pertayning to the making of ministers: they something touch their office, & yet not ỹ directly. But you must be borne with, least you should haue seemed to your disciples to haue sayde nothing.

Some

Some of those ministers (you say) may tarie in their Colledge, and lead the liues of loytering lo-lels as long as they liue. If you knewe any such loytering lolels in any colledge, I trust you would make them knowne to other also: If you knowe none suche, then are you a slaunderer of Colledges, and suche as be in them: It were to be wished in my opinion, that there were manye preachers in colledges, of greater cõtinuance than I know any. Then should not yong, factious, vnruly, and vndiscrete persons, so greatly trouble with their contentions and sects, both the vniuersities, and the whole realme also. Preachers in Colleges.

I know no Bishops that giue out Bulles, but if suche preachers as remaine in Colledges, or elsewhere (being thereunto licenced by the Bishop, or other that haue authoritie) do take paines to preach where they see occasion, they are greatly to be commended, and I pray God encrease the number of such Circumcelliõs. But since this your opinion hath been broched, it hath not only driuen many from the ministerie, but also caused diuers to loyter and cease from preaching: And certainely if it be not in time prouided for, that one braunch of your doctrine will spoyle this Churche of England, both of preachers and preachings.

The reste that you write in this parte, I hope is more slaunderously of you spoken than truely, notwithstanding I thinke there hath ben some ouersight in some men, which I truste is and will be amended: if not, then I wishe that Cannon of the lawe to be put in practise, that such as admit them, should also prouide for them.

When you say that the Bishops of this realme, reigne and rule by the Cannon lawe, you forgette your selfe, you knowe it is otherwise. Their chiefe authoritie, they haue by Gods lawe, the reste by the lawes of the Realme and of the Prince: but these wordes are but wordes of course with you.

Admonition.

The seuentéenth. We should be to long to tel your honours of Cathedrall Churches, the dennes aforesaide of all loytring lubbers, where master dean, master vicedean, master Canons, or master Prebendaries the greater, master Petie Canons or Canons the lesser, master Chauncellor of the Churche, master Treasorer, or otherwise called Judas the purse bearer, the chiefe Chaunter, Singing men speciall fauourers of religion, squeaking Queristers, Organ players, Gospellers, pistellers, Pentioners, readers, bergers, &c liue in great idlenesse, & haue their abiding. If you wold know whēce al these came, we can easely answere you, that they came frō the Pope, as out of the Troian horses belly, to the destruction of Gods kingdome. The Churche of God neuer knewe them, neither doth any reformed Church in the world knowe them.

Answere.

Here you speake both without the boke of Cōmon prayers and scriptures also, for neither are Cathedrall churches conteyned in that boke, neyther haue you any scripture to proue that which you so impudently affirme.

Learned men in Cathedrall Churches.

God be thanked, it is well knowne to those that be not with malice blinded, that Cathedral Churches be furnished with godly, zelous, and learned men. And that they be the chiefe and principall ornaments of this Realme and nerte to the Vniuersities, chiefest mainteiners of godlynesse, religiō, and learning: there be some desire the spoyle of them, whose instruments you be: But I hope both their mouthes, and

& yours also shal be first stopped with earth. Master Dean, master Vicedeane, master Cannons. &c. as muche as they leyter, may thinke themselues fit to be compared with such as you are in any respects. The rest of your rayling words I leaue to the Authoure.

You say all these come from the Pope. &c. It is not material from whence they come, so they be good, profitable, and necessarie for the maintaining of relygion, learning, wise and learned men: But I praye you from what Pope came they? or in what time did the Pope inuent thē? I tolde you before that suche places and Colledges were in Augustines time, and that he both hath the name of master Deane, and alloweth of his office. If you had read any auncient learned authors, (as your writings declare you haue not) then shoulde you finde that Collegiate Churches be of great antiquitie, euen since the yeare of our Lord. 235. But what can you speake againste Cathedrall Churches, which you maye not as well speake against the Colledges in the Uniuersittes? They were not in the Apostles time, neither yet in the primatiue Churche: must they therefore nowe be dissolued? your meaning is belike to bring all to confusion and barbarisme.

Deane allowed by Saint Augustine.

Barbarisme & confusion secretly intended.

You say no reformed Church in the worlde knoweth them, wherein I thinke you speake more than you knowe. Can you name any reformed Churche that hath plucked them down? Peraduenture in diuers places wher the Gospel is now preached, they had neuer such rewardes for learning. But what haue we to do in such cases with other reformed churches? we haue to consider what is most meete for this Churche, and state; and not to followe other, as thoughe we were children: yet no cause why other reformed Churches should not rather follow vs, than we thē, seing in no respect we be inferior to them.

✻ Wel sayth master Caluine in his argument vpon the Epi. to the Gal. *Talis morositas deterrima est pestis, cū morē*

vnius

vnius ecclesiæ volum⁹ pro vniuersali lege valere. Such morositie is pestiferous, vvhen vve vvill haue the custome of some one Church taken for a generall lavv: *Nascitur autem ex præpostero zelo, cum erga magistrum aliquem vel locum ita sumus affecti, vt sine iudicio, loca omnia & omnes homines velimus ad vnius hominis sensum, ad vnius loci instituta, tanquam ad cõmune præscriptum adigere. Quanquam semper admixta est ambitio, imo semper nimia morositas est ambitiosa.* It springeth of preposterous zeale, vvhen vve be so affected tovvards one Master or one place, that vvithout discretion vve vvould haue al other places & men bound to one mans iudgement, & to the lavves of one place, as to a cõmon prescript rule: this cã not be without ambitiõ, yea to much morositie is always ambitious +

Wel, to conclude, your words be but vayn, & your proofs none at al: And therefore I doubt not but Cathedral churches shal be able to withstand both your opprobrious speaches, and the grædinesse of al their aduersaries, so long as it shall please God to blesse this lande with so vertuous and learned a Quéene, and so wise and discrete counsellours.

Admonition.

The eightéenth. And birds of the same fether, are couetous patrones of benefices, persons, vicars, readers, parish priestes, stipendaries, and riding chaplains, that vnder the authoritie of their masters, spoyle their flockes of the foode of their souls, [a]such seke not ẏ Lord Jesus, but their own bellies, [b]clouds that are wout rayne, trees without fruit, [c]painted sepulchers full of dead bones, fatted in al aboundance of iniquitie, and leane locusts, in al feeling, knowledge and sinceritie.

a Philip. 2. 21.
b Iud. 12.
c Math. 23. 27.

Ansvvere.

It is true that couetous patrones of benefices be a great plagua

plague to his Churche, and one of the principall cauſes of rude and ignorant miniſters: God graunt ſome ſpeedy reformation in that poynt.

Neither can I excuſe all parſons, vicars. &c. But all this is ſpoken without the booke, and therefore not iuſtly of you alledged againſt the booke.

Admonition.

The nintæenth. What ſhould we ſpeake of the Archbyſhops Court, ſithe all men knowe it, and your wiſdome can not but ſee what it is. As all other Courts are ſubiecte to this, by the Popes prerogatiue, yea, and by ſtatute of this Realme yet vnrepealed, ſo is it the filthy quauemire, and poyſoned plaſhe of all the abhominations that do infecte the whole Realme. We ſpeake not of licences graunted out of this Courte, to marrie in forbidden tymes, as in Lente, in Aduente, in the gang weeke, when banners and belles, with the Prieſt in his ſurpleſſe, ſinging Goſpels and making croſſes, raungeth about in many places, vpon the ember dayes, and to forbidden perſons, and in exempt places. We make no mention of licences, to eate white meate, and fleſhe in Lent, and that with a ſafe conſcience for rich men that can buy them with money, nor we ſay nothing howe dearely men pay for them. As for diſpenſations with benefited boyes, tollerations for non reſidents, bulles to haue two benefites, to haue three, to haue more, and as many as they liſt or can get, theſe are ſo common, that all godly and good men are compelled with

To proue that the regiment of the Church ſhould be ſpirituall reade Ephe. 1. 23. 1. Theſ. 5. 13. 1. Tim. 1. 2. Hebr. 10. 30.

Do. griefe

griefe of heart, to crie out vpon suche abhominations. We omitte excommunication for money, absolution for the same, and that by absoluing one man for another, which howe contrary it is to the Scriptures, the complaints of many learned men by propositions in open scholes proposed, by writings in printed bookes set out, and by preaching in open pulpits, haue ben sufficiently witnessed. To cõclude, this filthy Court hath ful power, together with the authoritie of this petite Pope, Metropolitane and primate of all England, to dispence in al causes wherein the Pope was wont to dispence, vnder whiche are conteyned more cases and causes, than we are able to reckon. As for my Lords grace of Yorke, we deale not with him. We referre him to that learned Epistle whiche Beza wrote vnto him about these matters.

Answere.

I thinke this Court to be necessarie for the state of this Church and Realme: and if there be abuses in it, either in the law it selfe, or in the persons, I wish it were reformed. But the whole order of the Courte is not therefore to be condemned, no more than it is of other Courts, which can not be missed, and yet haue abuses in them. I confesse my selfe to haue little experience in suche matters, and therfore I will speake the lesse thereof.

Abuses in the Churche disliked.

As I vo mislike that there should be any time forbidden to marrie in (for that can haue no good meaning) or any dispensations for boyes to keepe benefices, or excommunications and absolutions for money, or one man to be absolued

solued for another, and if there be any other suche lyke abuse: so do I vtterly condemne your vnseemely and vnchristian termes, as filthy quauemire, poysoned plathe of all abhominations, filthy Courte; especially considering wherof they be spoken, to whom, and by whom: they argue a scolding nature, and a stomacke boyling with contempt of lawes, and superiours. Neither can I suffer you to slaunder, not that Courte, but this Church with manyfest vntruthes, as you doe, when you say, that banners, belles, and making of crosses, be allowed to bee vsed in the gang weeke, and that the Archbyshops Court hath full power to dispence in all cawses, wherein the Pope was wonte to dispence: which bothe be moste vntrue. I thinke in dispensations, this Court goeth no further than the lawes of the Realme do permit. A scolding nature.

Agreable to this spirite is your contemptuous speache, vsed to both the Archbishops, men to be reuerenced, not only in respect of their yeres, and authoritie, but of their singuler wisdome, grauitie, learning, and sound religion also. Howbeit you reuerence them, as you do all other that be in authoritie, excepte some, whom you do but seeke to vse to bring your intents to passe, I will say no more.

I thinke you haue abused master Beza with your false reports, which hath caused him to wryte otherwyse than he woulde do, if he knewe the whole state of the controuersie: So you haue also abused other notable learned men, and caused them to write according to your phansie, which since that time (beeing truly enformed) haue by their letters (which are to be seene) both condemned your contentiousnesse, and their owne to much credulitie. But our fayth and Church, depends neither vpon master Beza nor any other man, neither do they loke for any suche prerogatiue. But still you are without the booke. Beza and others abused by false informations.

You bid vs in the margēt (to proue that the regiment of the Church should be spirituall) read Eph. 1. Vse. 23. 1. Thes. 5. Vse. 13. 1. Timo. 5. Vse. 2. Hebr. 10. Vse. 30.

In the place to the Ephesi. the Apostle sayth, that God hath appointed Christ to be the head of the Church, vvhich is his body, euen the fulnesse of him that filleth all in all things. Here we lerne that Christ is the head of the church: But how proues this that the gouernement of the Church is onely spiritual? will you hereby take away ciuill magistrates, and other gouernours that God hath placed in his Church? It is subtilly done of you, to quote the places only, and not to apply them, nor to conclude of them: For surely if you had laide downe the words, and applied them to your purpose, not wise & learned onely, but very children would haue laughed you to scorne.

Spirituall gouernement taketh not away ciuil magistracie.

In the. 1. Thess. 5. The Apostle beseecheth them to loue suche for their vvoorkes sake, as laboure among them, are ouer them in the Lorde, and admonishe them. What argument call you this: S. Paule moues the Thessalonians to loue their pastours, *Ergo*, the gouernement of the church is onely spirituall.

In the. 1. Timo. 5. Vse. 2. he willeth Timothie to exhorte the elder vvomen as mothers, the yonger as sisters, whereupon you conclude thus: elder women muste be exhorted as mothers, the yonger as sisters, with all purenesse, *Ergo*, the gouernement of the Church must be spirituall.

In the. 10. Heb. Vse. 30. it is thus written: For vve knovv him that hath saide, vengeance belongeth vnto me, I vvill recompence sayth the Lord. And agayne: The Lorde shall iudge his people.

Vengeaunce belongeth to God and he shall iudge hys people, *Ergo* the gouernement of the Church must be spirituall. In deede the Anabaptists vse this place to ouerthrow all ciuil gouernement among Christian men, and to take away Christian magistrates.

Argumentes fonde and to no purpose.

I am

I can alowe of those reasons, and so will you be likewise, if you be not paste shame. If you meane that the gouernement of the Church is spirituall, bycause God by his spirit, gifts, and ministerie of his woꝛd doth gouerne it, you say truely, although these places be vnaptly alledged: but if you meane, that therefoꝛe there nede no ciuill magistrates, no ciuill and politique lawes, no external discipline, no outward ceremonies and ouers, you are greatly deceiued, & ioyne with the Anabaptists, whose errour in that poynte is sufficiently by diuers learned men confuted. And therefoꝛe I will not as yet intermeddle therwith, vntill I vnderstand further of your meaning.

Admonition.

The twentith. And as foꝛ the Commissaryes Courte, that is but a pettie little stynking ditch, that loweth nere of that foꝛmer greate puddle, robbyng Christes Church of lawfull pastoꝛs, of watchfull seniors and elders, and carefull Deacons, in this Courte as in the other, one alone doth excommunicate, one alone sitteth in iudgements, and when he woyll can drawe backe the iudgement whyche he hath pronounced hauing called vpon the name of God, and that foꝛ money, whiche is called by chaunging of penaunce. In this Courte foꝛ non payment of twopence, a man shalbe excommunicated if he appeare not when he is sente foꝛ, if he doe not as his ordinarie woꝛld from whome he had hys Popishe induction and Institution, and to whome hee hathe swoꝛne *canonicam obedientiã*, canonical obedience, if he learne not his catechisme like a good boy without boke;

1 Cor. 5. 4.

when it were more meete he shoulde be able to teach others. To conclude: if he be not obediente to all these Lorde Bishops officers, by and by he muste be cut off by excommunication, and as it is lightly graunted and giuen forth, so if the money be payed, & the Court discharged, it is as quicklye called in agayne. This Court poulleth parrishes, scourgeth the poore hedge preests, ladeth Churchewardens with manifest periuries, punisheth whordomes and adulteries with toyishe censures, remitteth without satisfying the congregation, and that in secrete places, giueth out dispensations for vnlawfull marriages, & committeth a thousand such like abominations. God delyuer all Christians oute of this Antichristian tyrannie, where the Judges, aduocates, & proctoures, for the moste part are Papists, and as for the scribes and notaryes as greedye as cormorants, & if they all should perhaps see this writing, they would be as angry as waspes, & sting lyke hornets, three of them would be ynough to sting a man to deathe, for why? they are highe Commissioners.

All this we say springeth oute of this Pontificall, whiche we muste allowe by subscription, setting downe our handes, that it is not repugnant or againste the worde of God. Wee meane thys Antichristian hierarchie and Popishe ordering of Minysters, straunge from the worde of God, and the vse of all well reformed Churches in the worlde.

Ansvvere

Answere.

To this I answere as before, I will neither iustifie that which is amisse, nor condemne that which I know not: onely this I say, that this taunting spirit of yours seketh rather diffamation than reformation, vttereth spitefulnesse of stomacke, rather than godly zeale: for what a deriding of authoritie, and disdaine towardes the same is this? three of them would be inowe to sting a mã to death, for why, they are high Commissioners. What example haue you of any godly man, that vsed thus to deride & flouts magistrates?

Diffamation sought for rather than reformation.

You say, al this springeth out of that pontificall, which you must allowe by subscription. &c. But it had bene wel, if you had tolde vs, oute of what part of that pontificall they spring, and how they be therof gathered.

Of this Antichristian hierarchie and Popishe ordering of ministers (as it pleaseth you to say) I haue spoken before sufficiently, & proued it neither to be Antichristian nor Popishe, but profitable and conuenient, and both according to the worde of God, and vse of auncient godly and well ordered Churches; especially where the reformation is generall, and in a kingdome. For you must allowe to haue either same gouernement of one whole kingdome, and of one litle village or citie. In such matters you must haue consideration to the tyme, place, persons, and other suche circumstances. The lacke of this discretion maketh you wander you know not whither.

Gouernement of a kingdome and a citie diuerse.

Admonition.

The one and twentith. We haue almoste let passe one thing, worthye the remembraunce, whyche is, that they take vppon them blasphemously, hauing neyther promyse nor commaundement, to saye to their newe creatures, receyue the holie ghost.

ghost. As thoughe the holy Ghost were in their power to giue without warraunt, at their owne pleasure.

Answere.

I haue answered to this before, and you haue in the former treatise set it downe in the same words.

Admonition.

And thus muche bee spoken as touching this booke, agaynst whiche to stande, is a wonder to two sorts of men, the one ignorant, the other obstinate. The Lorde giue those that be his, vnderstanding in all things, that they may haue iudgement: as for the other, whome the God of this worlde hath blinded, leaste they (f) shoulde see and confesse the truthe, and so be saued, and that doe in the full growth of wickednesse, malitiously resist the truth, God confound them, that his peace may be vpon Israell, and his sauing health vpō this nation. Amen.

2. Tim. 2. 7.
2. Cor. 4. 4.
f Math. 13. 15.

Answere.

May surely it is a wonder to wise, learned, and godly men, to see this booke so paynefully penned, with suche aduise perused, and by so long practise allowed, nowe to be defaced, as it were with friuolous, vnlearned and vnapt reasons, and that by foure sorts of men, Atheistes, Papistes, Anabaptists, and (as you would be counted) Puritanes. God of his infinite mercie, giue you charitable, quiet, and thankfull mindes, and eyther conuert your hearts, or rote all suche disturbers out of this Churche, that we maye with one heart and mynde serue our Lorde God.

Aduersaryes to the Church be of 4. sortes.

The

The seconde article.

That the maner and order appoynted by publique authoritie aboute the administration of the Sacraments, and common prayers, and that the apparel by sufficient authoritie appointed for the ministers within the Church of England, be not wicked nor against the word of God, but tollerable, and being commaunded for order and obedience sake, are to be vsed.

Admonition.

For the order of administration of sacraments and common prayer inough is sayde before, all the seruice and administration is tyed to a surplesse, in Cathedrall Churches they must haue a Cope, they receiue the communion kneeling, they vse not for the most parte common bread,[g] accordyng to the woorde of God and the statute, but starch breade according to the Iniunction. They commonly minister the Sacramentes without preaching the word.

[g] Acts. 2. 46. Acts. 20. 7.

Ansvvere.

And I haue before sufficiently aunswered to all that is here obiected.

Admonition.

And as for the apparell, though we haue bene long borne in hande, and yet are, that it is for order and decencie commaunded, yet we know and haue proued that there is neither order nor com- Apparell.

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[g] Acts. 2. 46. Acts. 20. 7.

Anſvvere.

And I haue before ſufficiently aunſwered to all that is here obiected.

Admonition.

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lynesse, nor obedience in vsing it. There is no order in it but confusion, no comlynesse, but deformitie: no obedience, but disobedience both against God and the Prince. We maruell that they could espye in their last Synode, that a graye Amyse, which is but a garment of dignitie, shoulde be a garmente (as they say) defyled with superstition, and yet that copes, caps, surplesses, tippets, and suche lyke baggage, the preaching signes of Popishe priesthood, the Popes creatures, kept in the same forme to thys ende, to bring dignitie and reuerence to the ministers and sacramentes, should be reteyned still, and not abolished. But they are as the garments of the idol, to which we should
h Esay. 30. 22. say, auaunt, and get thee hence. They are as the garmentes of Balaamites, of Popish priests, enimies to God and all christians. They serue not to
1. Thes. 5. 22. edification, they haue the shewe of euill (seing the popishe priesthoodes euill) they worke discorde, they hinder the preaching of the gospel, they kepe the memory of Egipt still amongst vs, and put vs in minde of that abhomination wherevnto they in times past haue serued, they bring the ministerie into contempte, they offende the weake, they encorage the obstinate.

Answere.

To all this also I haue answered before, I meane to all the reasons here alledged, as for bare words, they preuayle with none, but suche as haue respect to the persons and not to the matter: And therefore I omitte these words of pleasure, which you vse, when you say, that in this apparel there

there is no order, but confusion: no comelinesse, but deformitie: no obedience, but disobedience, both against God and the Prince.

It is not every priuate mans part to define what is order and comelinesse in externall matters being indifferent, but it is proper to them only, to whom God hath cõmitted the gouernement of his Church: whose orders and lawes (not beyng against the worde of God) whosoeuer doth disobey, disobeyeth both God and the Prince: as you do in disobeying the Princes lawes in these matters. Disobedience to the Prince in ciuil matters, is disobedience to God.

It is well that you seeme to iustifie the **gray Amyse**, because the Bishops haue disalowed of it in their Synode: Truely this is your conscience and religion, to be alwayes *ad oppositum*, and to disallowe that which law and authoritie alloweth, and allowe that whiche they disallowe. The nert way (as I thinke) to driue you vnto conformitie in apparell, were to make a streight lawe, that no man shoulde weare such kind of apparell, bicause you loue to be contrarie to lawes and good orders.

But you saye, **they are as the garmentes of the Idoll, to the which we shoulde saye, auaunt and get thee hence, they are as the garmentes of Balaamites, of Popishe priestes, enimies to God and all Christians.** Be it so: so were all things in Hierico accursed, and an abhominatiõ to the Lord, neither was it lawfull for the Israelites to touch any thing thereof: and yet was the golde and the siluer, and the brasen and yron vessels, carried into the treasure house of the Lord, and consecrated vnto him. Iosua. 6. Cursed things consecrate to God.

Gedeon was commaunded to take and sacrifice that Oxe of his fathers to God, which his father had fedde, & brought vp to be sacrificed to Baall, yea and to burne that Oxe with the selfe same wood, that was consecrated and dedicated to the Idoll Baal. Iudic. 6. Gedeon sacrificed to God an idolatrous oxe.

Temples of Idols conuerted to christian churches.

Our forefathers toke the temples dedicated wholy to Idols, yea to diuels, and moste abhominably defiled with diuelish and abhominable seruice, and turned them into holy Churches, where Christ should be worshipped.

The nature & form of things no man can defile. Bucer.

To be short, no diuel, no Idol, no Pope can so defile the nature or forme (not being contrarie to the Scriptures) of any of Gods creatures, that the libertie of a Christian man should be taken away in vsing, or not vsing of them.

And I say agayne with master Bucer, that for any thing to be a note of antichrist, is not in the nature of any creature in it selfe, (for to that ende nothing was made of God) but it hangeth altogether of consenting to Antichristes religion, & the professing thereof: The which consent and profession beeing chaunged into the consent and profession of Christianitie, there can sticke in the things themselues no note or marke of Antichristes religion. The vse of belles was a mark of Antichristianitie in our Churches, when the people by them were called to Masses, & whē they were roong against tempestes, nowe they are a token of Christianitie, when the people by them are gathered togither to the Gospell of Chryst, and other holy actions. &c. You say also, that they do not edifie. If you say that they doe not edifie of themselues, you say truely: for only the holy ghoste on this sorte doth edifie, by the ministerie of the worde: But if you say, they edifie not at all, that is, that they doe not tende to edifying, as other ceremonies and things vsed in the Churche (as pulpit, Church, kneeling, singing, and such like) whiche be appointed for order and decencie, do: then speake you that whiche you are not able by sounde argumentes to iustifie. Peter Martyr in his Epist. written to master Hooper, thinketh that they do edifie after a sort, as other ceremonies do. And so dothe master Bucer also in his Epistle written to master Alasco.

Ceremonyes do not edify of themselues, but yet tende to edification.

Ceremonies do edifie by. 3. reasons.

Furthermore, that they doe edifie, it is manifest, firste, bycause they are by a lawfull Magistrate, by lawfull authoritie,

thyrdlie, for order and decencie appoynted in the Churche, without any maner of superstition, or suspitiõ of the same.

Secondly, bycause we are by one proofe and experience taught, that suche as haue worne this apparell, and doe weare it, by the myniſterie of the worde, haue greatly edified, and do dayly.

Thirdly, bycause also by experience we dayly understande, that suche as consente in wearing this apparell, consente also in all other poyntes of doctrine, and keepe the peace of the Churche, which is one of the principall causes of edifying: contrarywyse, suche as refuse the same apparell, not onely dissent and disagree among them selues, but fall into diuers and straunge opinions, without stay: and slaunder the Gospell with their contentiousnesse, and teare in peeces the Church of Christ with their factions and schismes: and be the cause why both the word of God, and christian magistrates be almost generally contemned.

I here omit that which I might as iustly bring for this kinde of apparell, as you do for sitting at the Communion: I meane a fit and profitable signification, whereof master Martyr speaketh in the Epistle before mentioned on this sort: I will not here say, that they which stand to the defence of this matter, may pretende some honest and iuste signification of the apparell, and that not dissenting from the worde of God, which is this: the ministers of the Church (as the Prophet Malachie witnesseth) be angels and Gods messangers: but angels for the most parte appeared, beeing clothed in white garments. I pray you how shall we debarre the Churche of this libertie, that it can not signifie some good thing in setting foorth their rytes and ceremonies, especially beeing so done, that no maner of Gods honour is attributed vnto them, and that they be in sighte comely, and in number fewe, and that Christian people be not with them ouerburdened, and matters of greater importaunce be omitted.

You adde and say, that they haue the shew of euill, (seeing the Popish priesthood is euill.)

Signes of euill howe apparell is, and howe otherwise.

When they were a signe and taken of the Papishe priesthode, then were they euill, euen as the thing was which they signified: but nowe they be the tokens and the signes of the ministers of the worde of God, whiche are good, and therefore also they be good: no man in this Church of Englande is so ignorante, but that he knoweth this apparell not to be nowe the signes of a Massing Priest, but of a lawfull minister: wherefore it is a shew of good: euen as it is in the like maner in the Universities a shewe and signe of degrees in learning, and therefore a shewe of good, excepte you will also condemne degrees of learning. Neither is it any straunge matter, for the selfe same thing in diuers respectes, and at diuers times, to be the signe bothe of good and euill. The belles were a signe of euill, when they were rong to call to Masse, and to stay stormes and tempests, the selfe same belles are nowe a signe of good, when they be rong to sermons & other godly actions. The Churches themselues were a signe of euill, when Idolatrie was committed in them, and false doctrine preached: nowe they be a signe of good, when God is rightly worshipped in them, and his worde truely preached. Many suche examples I could bring, but a reasonable man can gather of these sufficiently to confute your errour. Furthermore when we be willed to abstayne from all shew of euill, it is ment of euill life, and euill doctrine, least we do any thing with a scrupulous conscience.

They worke distord, they hinder the preaching of the Gospell.

Non causa pro causa.

This is an argumẽt *à non causa ad causam*: that is, when as that is put and taken for the cause, which is not the cause of the thing talked of. For it is not the apparell that worketh distorde, or hindreth the preaching of the Gospell, no, no more than it is the worde of God that engendreth hereſies,

ſles, or wine that maketh dronke, or the ſworde that murdreth, or the lawe that worketh iniurie. &c. But it is the ſiniſter affection, the rebellious nature, the contentious minde of man. For who beganne this contention, or when was it begonne? Truely if the lawe for apparel were vtterly abrogated, yet woulde not your contention ceaſſe, nay, it woulde burſt out more vehemently, and in farre greater matters, as this youre admonition declareth. And therfore I thinke rather, that the lawe for apparell, will ſtay further contentions, eſpecially if it be duely executed.

They keepe the memorie of Egypt ſtill amongeſt vs, and put vs in mind of that abhominatiō wherevnto they in times paſte haue ſerued. No truely, no more than dothe the Churche, the Pulpitte, the belles. &c. but they teache vs the true vſe of Chriſtian libertie: and that all things be cleane to thoſe that be cleane. Finally, that godly men may well vſe that which wicked haue abuſed, howſoeuer vngodly.

They bring the miniſtery into contempt. Onely with you, and ſuche as you (by your continuall crying out againſt them) haue deluded: contemners of good orders, lawes, and ſtatutes, are to be ſeuerely punished for their contempt. Good lawes, orders, and ſtatutes are not to be altered or diſſolued, becauſe by ſuche as forget their duties, they are contemned.

They offende the weake, and encourage the obſtinate. Thoſe that be offended with them, thinke themſelues moſte ſtrong, and glory therein with condemning of others. The obſtinate be encouraged through the ſchiſmes, and contentions, that you trouble the Church, and ſlaunder the Goſpell with: which one day you will vnderſtande, if in time you do not repent.

Admo-

Admonition.

Therefore can no authoritie by the worde of God, with any pretẽce of order and disobedience commaunde them, nor make them in any wyse tollerable, but by circumstances they are wicked, and agaynst the worde of God.

Answere.

Nowe you come to the poynt where you would haue it, it is the marke you shote at, to spoyle the Magistrate of all authoritie in things indifferent, especially in ecclesiasticall matters: But you set it downe only without proofe: wherfore I will thus briefly answere to your bare words (until you bring some proofe) that this your assertion is bothe Anabaptisticall, and Papisticall, and contrarie also to the worde of God, and all learning.

Anabaptistical assertions.

Admonition.

If this be not playne inough by that which is already set foorth, we minde by Gods grace to make it playner, and shoulde doe it better, if it were as lawfull for vs (as for our aduersaries) to publishe our minds in print, then shoulde appeare what slender stuffe they bring that are so impudent by open writing to defende it. And if it might please hir Maiestie, by the aduise of you right Honorable, in this high Court of Parliament, to heare vs by writing or otherwise, to defende our selues, then (suche is the equitie of our cause) that we would trust to finde fauour in hir Maiesties sighte: then those patched Pamphlets, made by sodein vpstartes, and newe conuerts,

uerts, should appeare in their colours, and truth haue the victorie, and God the glory: if this can not be obteined, we will by Gods grace addresse our selues to defend his truthe by suffering, and willingly lay our heads to the blocke. And thys shal be our peace, to haue quiet consciences with our God, whom we will abide for, with all patience, vntill he make our full deliuerance.

Ánsvvere.

And I will not spare my labour, from time to time, to vtter my minde, and conscience in these matters: protesting, that if by learning you can persuade me, I will say agayne with Augustine, *Errare possum, hæreticus esse nolo.* All the rest of your stout & suspicious brags, of your vndecent, and vnseemely words, I let passe, and leaue them to be considered as notes of your spirite, and modestie. The Quéenes maiestie may assure hir selfe, that she hath of learned men a number sufficient, able by learning both to mainteine hir authoritie, and lawes which hir Maiestie hath hitherto vsed and made, for the furtherance of the Gospell, and mainteyning of good order and peace in the Church. The Lorde of his infinite goodnesse long preserue hir, and giue vs thankefull hearts to God for hir. Augustine.

The thirde article.

That the articles of Religion whiche onely concerne the true Christian fayth, & the doctrine of the sacraments, compriſed in a booke imprinted: Articles, wherupon it was agreed by both Archebyshops. &c. and euery of them conteyne true, and godly Christian doctrine.

Admonition.

Doctrine.

The righte gouernement of the Churche can not be separated from the doctrine. 1.Tim.3.2.

For the Articles concerning the substaunce of doctrine, bling a godly interpretation in a poynt or two, which are either too sparely, or else too darkely set downe, we were and are ready, according to duetie to subscribe vnto them. Wee would to God that as they holde the substaunce togither with vs, and we with them, so they would not denie the effect and vertue thereof: then should not our wordes and workes be deuorced, but Christe shoulde be suffered to reigne, a true ministerie according to the worde instituted, discipline exercised, Sacraments purely and sincerely ministred: this is that we stryue for, and about which we haue suffered, [k] not as euil doers, but for resisting poperie, and refusing to be stoong with the tayle of Antichristian infection, ready [l] to render a reason of our fayth, to the stopping of all our enimies mouthes: We therefore for the Churche of Gods sake, whiche ought to be moste deare vnto you, beseeche you for our soueraignes sake, vpon whom we pray that all Gods blessing may be poured abundantly, we pray you to consider of these abuses, to reforme Gods Churche according to your duties and callings: that as with one mouthe we confesse one Christe, so with one consente thys raigne of Antichriste, may be turned out headlong from amongest vs, and Christe our Lorde may reigne by his worde ouer vs. So your

k 1.Pet.3.17.

l 3.Pet.3.15.

seates

ſeates ſhal be eſtabliſhed and ſetled in great aſſurance, you ſhall not neede to feare your enimies, for God will turne away his threatned plagues from vs, which he in mercy do for his Chriſtes ſake. Amen.

Anſvvere.

It is very well that you ſo like of the Articles, but yet it pleaſeth you not to ſubſcribe vnto them: You ſay bicauſe of a poynt or two which are either too ſparely, or elſe too darkely ſet downe: but in dæde your meaning is, to ſubſcribe to nothing which by authoritie you are required to do, and that argueth an arrogant minde, and a diſpoſition that loueth alway to be ſinguler. Arrogancie.

You note in the margent, that the right gouernement of the Church can neuer be ſeparated from the doctrine: But by your awne confeſſion we haue the doctrine, *Ergo*, of neceſſitie we alſo haue the right gouernement. Yers in fewe wordes you haue caſt downe whatſoeuer you ſæmed before to builde: ſo do commonly vnſkilfull builders.

I would to God that forſomuche as contrarie to your former affertion, you nowe confeſſe that we haue the veritie of doctrine, you coulde be contente to ſaye, downe great hearte, and ſubmitte your ſelues to the Quænes Maieſtie, and hir lawes, according to your duetie: then no doubte Chriſte ſhoulde without reſiſtaunce, reigne in this Churche, and the fruites of the Goſpell would muche more appeare.

You bragge muche of youre ſuffering. You are lyttle beholden to your neighbours, when you are thus conſtrayned to prayſe your ſelues. But I pray you whether dothe he perſecute, that modeſtly and ſoberly defendeth the truth, or he that vnlawfully reuengeth him ſelfe with rayling and backbyting? you loue very well to haue the Perſecution pretended where none is.

worlde knowe howe greatly you be persecuted. And therfore if one of you here in Cambridge be punished but twentie pence for his open contempt of statutes, to the which he is sworne, in post hast it is carried into all quarters, and especially to London, where great complaynt is made of this grieuous persecution: when as you and your disciples ceasse not (as I sayde) moste falsly and slaunderously to reporte of suche, as executing gods lawes, discharge their conscience to God, and their duetie towards the Prince.

We therfore exhorte you, if there be any feare of God before your eyes, any reuerence towardes the Prince, any desire of promoting the Gospell, any louing affection towards the Churche of Christ, to submitte your selues according to your dueties, to godly orders, to leaue off contentiousnesse, to ioyne with vs in preaching of the worde of God, and beating downe the kingdome of Antichrist, that this your diuision procure not Gods wrath to be poured vpon vs.

(:)

Addi-

Folio. 1.

THere is added portuis: For where before they said that oure booke of Common prayers was culled and picked out of that popish dunghil the Masseboke, now vpon better aduisement, they saye that it was culled oute of the portuis and masseboke. It derogated nothing from the booke of Common prayers bicause some thing therin is in the portuis and masseboke, no more than it derogateth frō the Scriptures, that some portion of them, as the whole Psalmes, and certeine other portions of the Epistles, Gospels, and other Scripture, be in the same: neyther are they allowed bycause they be in the portuis & masseboke, but bycause they be eyther Scripture, or moste agreeable therevnto.

They also adde in the first reason, that the cōming of women in trayles to be Churched, is not commaunded by law, but yet the abuse to be great, by reason that superstition is growen thereby in the heartes of manye, & other are iudged that vse it not. This is an argumēt of their former rashnesse, but not worthy any answere, especially being confessed to be without the booke.

For the. 120. psalme, is now quoted the. 121. psalme, whych I haue also corrected before.

Folio 2.

For the. 26. of Math. is noted the. 28. And this also I corrected in answering that place.

For the firste to Tim. 3. verse. 3. nowe they haue quoted 1. Tim. 3. vse. 6 against reading ministers: where S. Paule wold not haue a minister to be a yong scholer: but he speaketh nothing against reading.

Where it was before and minister a Sacrament, nowe is added, according to their appoyntmente, to

what purpose I know not.

It was before, reading is not feeding, now it is thus amended, for bare reading of the worde, and single seruyce saying, is bare feedyng: whereby they nowe confesse, that reading is feeding, although he be (as they say) but bare feeding. We were in good case if the platforme of our Church depended vpon these men, whiche alter their iudgements so sodeynly: It is a true saying, *Conuenire nulli, qui secum dissidet ipse*, Howe can he agree with other, that doth not agree with himselfe?

Correction of a sodaine.

There is also added in the same leafe these wordes: are not the people wel nodified thinke you, when the homely of sweeping the church is read vnto thē? Surely such flouting termes are vsed of none but of nodies in deed, & such as are more meete to be soles in playes, wher they may iest, than to be platformers of Churches, in whō wisdome, learning, grauitie & godlynesse is to be required: I know no Homelie entituled of sweeping the church, one there is of repairing & keeping cleane of churches: whether it edifie or no, I refer to the wise & discrete reader to iudge, when he hath perused it.

Scurrilitie.

Fol. 3.

Before it was in the second reason, for the very name Apocrypha testifieth that they ought rather to be kept close thā to be vttered: Now it is, for the very name Apocrypha testifieth that they were read in secret, and not openly: This is some correction of their former rashnesse. But of this matter, that is, of reading Homelies in the Churche, I haue spoken before.

Apocrypha.

I omitte. 2. Timoth 3. verse. 6. which is now verse. 16. and 2. Peter. 1. verse. 20. which is now verse. 19. 20. 21. For these be not matters of any great importance, and they be quoted to proue a matter not doubted of among vs.

In the former edition, and fourth reason, it is thus written:

ten: In this booke we are enioyned to receiue the Communion kneeling, which beside that it hath in it a shewe of papistrie, doth not so well expresse the mysterie of this holy Supper. For as in the olde Testament eating the Paschall Lamb standing, signified a readinesse to passe: euen so in receiuing it nowe sitting, according to the example of Christ, we signifie a rest, that is, a full finishing thorough Christ, of all the ceremoniall lawe, and a perfect worke of redemption wrought that giueth rest for euer, and so we auoyde also the daũger of Idolatrie.

In the seconde Edition these words be thus altered: In this booke we are enioyned to receyue the Communion kneeling, which beside that it hathe in it a shewe of popishe Idolatrie, doth not so well expresse a Supper, neither agreeth it so well with the institution of Christ, as sitting doth: not that we make sitting a thing of necessitye belonging vnto the Sacrament, neyther affirme we that it maye not bee receiued otherwyse, but that it is more neare the institution, and also a meane to auoyde the daunger of Idolatrie.

Here is the significatiõ of sitting (which they before made) cleane dashed out, as a thing vnadui sedly before put in. It is also here graũted ẏ the Communiõ may be receiued otherwise thã sitting, with other circumstãces, wherof they haue now better cõsidered. Surely this is a great alteratiõ vpon such a sodaine: And I would hardly haue bẽn persuaded ẏ these mẽ would so sone haue discredited themselues by their inconstancie. But peraduenture the selfe same had not the correction of the booke whiche were the firste penners of it, and therefore how they will like of this correction, it maye bee doubted. But although the wordes in the texte be altered, Correction.

red, yet the quotations in the margent remayne still: Belike they are to be applied as it pleaseth the platformers.

In the same lease and fifthe reason, to these wordes: Besides that we neuer read in the newe Testamente that this worde Priest as touching office is vsed in the good part: In the seconde edition is added, excepte it speake of the Leuiticall priesthoode or of the priesthoode of Christe. Here as I thinke they haue forgotten that whiche Peter speaketh to all Christians, in his.1. epistle cap.2. Vse.5. And ye as liuelye stones be made a spirituall house, and holy priesthoode to offer vp spirituall sacrifices acceptable to God by Iesus Chryste. And verse.9. But ye are a chosen generation, a royall priesthood. &c. And Apoca. 1. And made vs kings and priestes vnto God. &c. I willed them before to shewe me one place in the whole newe Testament where this word, Priest, as touching the office, is taken in euill parte: I may be deceiued, but I desire to learne.

Correction with exceptiō.

Fol. 4.

All this is added in the seuenth reason: But some will say that the baptisme of women is not commaunded by lawe, if it be not, why do you suffer it, and wherefore are the children so baptized accordingly? common experience teacheth that it is vsed almoste in all places, and fewe speake against it: & this I am sure of, that when it was put in the booke, that was the meaning of the most part, that were then present, & so it was to be vnderstand, as common practise without controlement doth playnely declare. All these be but coniectures. Diuers things be suffered and in many places vsed without controlement, which notwithstanding by no lawe be commaunded. What the meaning was of those that penned the boke, I knowe not, neither as I thinke doe you.

you. And surely for common practise I can say little, but for mine owne experience this I dare affirme, that I haue not knowne one childe so baptised in places where I haue had to doe, no not since ỳ beginning of the Quenes Maiesties reigne. I speake not of the thing it selfe, but onely of your coniectures: I thinke if the circumstaunces of the booke bee wel considered, it wil appeere ỳ the meaning is, that private baptisme is rather to be ministred by some minister (which in the time of necessity may soneste be come by) than by any woman. But in this poynt I submit my iudgement to such as better knowe the meaning of the booke (being penners therof) than I doe.

Baptizing by women not collected out of the boke.

In the same leafe and nynth reason speaking of certeine things vsed about mariage, they adde these wordes: Wyth diuers other heathenishe toyes, in sundrye countries, as carying of wheat sheafs on their heads, and casting of corne, with a number of such like, whereby they make rather a maygame of mariage, than a holie institution of God. These be but toyes in deede, vsed I know not where, not conteined in anie part of the booke of common prayers, & therefore without my compasse of defence. They lacke matter when they stuffe their booke with such vaine and friuolous trifles.

Toyes about mariage.

Folio. 5.

In the. 10. reason to these wordes, (as for confirmation: is added, whiche the Papistes and oure men saye was in tymes paste Apostolicall, grounding their opinion perhappes vpon some dreame of Hierome: And in the same place these wordes bee left oute: Wee speake not of other toyes vsed in it, and howe farre it differeth, and is degenerated from the firste institution, they them selues that are learned can wytnesse: And in the place hereof this is inserted, as thoughe baptisme were not alreadye perfecte, but needed confirmation, or as though

though the Bysshoppe could giue the holy Ghost. You youre selfe in effecte haue confessed in your fyrste edition, that confirmation of Children is very auncient, and that it hath bene well instituted, for there you saye that now it differeth and is degenerate from the first institution: But vpon better aduisement you haue lefte out these wordes in your second Edition: as you haue also lefte out these, with other toyes bled in it, whereby you confesse (contrarie to your former sentence) that the confirmation of Children nowe vsed is without any toyes. Howesoeuer it pleaseth you to accompte Hieromes iudgement (touching the antiquitie of confirmation) a dreame: yet his dreame may be of as muche credite with wise men, as your bare deniall of the same.

Confirmation of children allowed at the last.

The ende of confirmation.

The wordes that you haue added in the seconde place might well haue bene spared: for you knowe that confyrmation nowe vsed in this Churche is not to make baptisme perfecte, but partly to trye howe the Godfathers and Godmothers haue performed that which was enioyned them when the Children were baptised: partly that the Children themselues (nowe being at the yeares of discretion, and hauing learned what their Godfathers and Godmothers promised for them in baptisme) may with their own mouth and wyth their owne consente openly before the Churche ratifie and confyrme the same, and also promise that by the grace of God they will euermore endeuoure themselues faithefully to obserue and kepe suche thinges as they by their owne mouthe and confession haue assented vnto. And this reason is alledged among other euen in the booke of cõmon prayers. And that it is not to make baptisme perfecte, the booke of Common prayers it selfe declareth in these wordes: And that no man shall thinke any detriment shall come to Children by deferring of their confirmation, hee shall knovve for truth that it is certaine by Gods vvord that Children beeing baptised, haue all things necessarie for their saluation, and be vndoubtedly saued.

You

You adde, as though the Bysshop could giue the holy ghost: the Bysshop may vse the ceremonie vsed by the Apostles, that is, impositiō of handes, and may safely say this godly prayer conteyned in ỳ booke: Defend O Lord this childe vvith thy heauenly grace, that he maye continue thine for euer, and dayly encrease in thy holy spirit, more & more, vntill he come vnto thy euerlasting kingdome. Amen. and other suche godly prayers there conteined. Of anye other kinde of giuing the holy ghost, there is no mention in that booke, and therefore these additions might very well haue bæn left out of your libell/ But of the Bishops benedictiō by laying on of his handes, heare M. Caluins iudgemēt in his Institut. cap. 19. secti. 4. *Talem manuum impositionem quæ simpliciter loco benedictionis fiat, laudo, & restitutam hodie in purum vsum velim.* Suche impositiō of hands as is simplie made in the steade of blessing, I do commend, and vvish that it vvere restored at this day to the pure vse. There shall you also reade the very self same forme & maner of confirmatiō allowed, which is now vsed in this Church of England.

Imposition of hands alowed by Caluine.

To the ende of the eleuenth reasō, these wordes be added, and open oure eyes that we maye see what that good and acceptable will of God is, and be more earnest to prouoke hys glorie: to the which I onelye answere, Amen.

In the end of the. 12. there is somthing left out which they haue placed in the. 13. reason: but it is answered before.

Folio 6.

There is nothing added or altered worth the noting: only in the fiftenth reason, where they sayd before that we honored Bysshops by the titles of kings: nowe they haue recanted that, and condemned themselues of an vntruth, for they haue left out that title.

In the ende of that fiftēnth article or reason, this is added: and whiche of them haue not preached against the Popes two swordes: nowe whether they vse them not themselues? Touching the Popes two

two ſwoꝛdes, wée are of the ſame mynde ſtill, foꝛ the Pope contrarye to the woꝛde of God taketh from Pꝛinces vnto himſelfe that authoꝛitie which is due vnto them by ẏ woꝛd of God, and woulde haue them to receiue that authoꝛitie from him, which he hath no power to giue: the Pope alſo requireth the full authoꝛitie of a ciuill magiſtrate, and exempteth himſelfe from all ſubiection, which is flat contrary to the woꝛde of God: our Byſhops in this Church doe not challenge as of their owne righte any ſuch ciuill authoꝛitie, but onely accoꝛding to their duetie execute that, that by the Pꝛince, and lawes of this Realme, foꝛ iuſt conſiderations is layde vppon them. Neither doe they meddle in all ciuill cauſes, oꝛ exerciſe all ciuill iuriſdiction, but ſuch onely as helpeth to diſcipline and to the good gouernemente of thys church and ſtate: Wherfoꝛe we may ſafely pꝛeach againſt the Popes two ſwoꝛds, and yet lawfully defende that iuriſdiction and authoꝛitie that anye biſhop hath in this Church, foꝛ any thing that I knowe.

Biſhops doe not vſe the ciuil ſword as the pope doth.

Folio. 7.

Whereas befoꝛe it was thus in the margente, and. 19. reaſon, to pꝛoue that the regiment of the Churche ſhoulde be ſpirituall reade Epheſiãs. 1. 23. 1. Theſſa. 5. 13. 1. Tim. 5. 2. Heb. 10. 30. now it is thus altered: to pꝛoue that the regiment of the church ſhould be ſpirituall, read Caluine in his commentaries vpon theſe places. Ephe. 1. 23. 1. Theſſ. 5. 13. 1. Ti. 5. 2. Heb. 10. 30. Belike bicauſe the ſcriptures themſelues do not ſufficiently pꝛoue your aſſertion, theꝛfoꝛe you woulde haue vs to leaue them, and to reſte vppon Caluines interpꝛetation: which is nothing elſe but to pꝛeferre mans iudgement befoꝛe the woꝛde of god, oꝛ to giue maſter Caluine authoꝛitye to conclude that which is not determined by the Scripture: If thys bée not your meaning, why flye you from thoſe places themſelues to maiſter Caluines interpꝛetation vpon them? But what if you now abuſe maſter Caluines commentaries vppon theſe places, as you did befoꝛe the places themſelues? In hys commentaryes vpon

on Ephe.1.Chſe.23. This is all that he ſayth touching this matter. *Nam vtcunq; Chriſtus omnia perficiat, nutu, virtuteq; ſua: tamen ſpecialiter loquitur hic Paulus, de ſpirituali eccleſiæ gubernatione. Quanquam nihil interea impedit, quo minus de vniuerſali mundi gubernatione accipias.* For howſoeuer Chriſt maketh perfect all things with his becke, and by his power, yet Paule ſpeaketh here eſpecially of the ſpirituall gouernement of the Church. Although that in the meane time it is no hinderaunce, why thou mayeſt not alſo vnderſtande it of the vniuerſall gouernement of the worlde. **These wordes ſerue little for your purpoſe. There is no man that doubteth but that Chriſt doth ſpiritually gouerne his Churche, and reigne in the hearts of the faythfull by his ſpirite: But your meaning is, that the gouernement of the Churche is onely ſpirituall, whiche you can no more gather of theſe wordes of Caluine, than you may that the gouernement of the whole worlde ought onely to be ſpirituall.**

The ſame Caluine writing vppon. 1. Theſſa. 5. Chſe. 12. for the which you haue noted the. 13. ſayth on this ſort: *Hoc additum videtur, ad notandum ſpirituale regimen, tametſi enim Reges quoq; & magiſtratus Dei ordinatione præſunt, quia tamen eccleſiæ gubernationem dominus peculiariter vult ſuam agnoſci, ideo nominatim præeſſe in Domino dicuntur, qui Chriſti nomine & mandato eccleſiam gubernant.* This ſeemes to be added to note the ſpirituall regiment. For although kinges alſo and Magiſtrates doe gouerne by the ordynaunce of God, yet bycauſe the Lorde wouldе haue the gouernement of the Churche knowne peculiarly to bee his, therefore namely they are ſayde to rule in the Lorde, whiche gouerne the Churche in the name of Chriſte and by his commaundement. **Here Caluine alſo affirmeth that which no man denieth, that God doth by the myniſterie of his word, ſpiritually gouerne his Church: But this taketh not away the ciuill Magiſtrate, neither yet ciuill lawes made by the Magiſtrate externally alſo to gouerne the Churche. In his Commentaries. 1. Tim. 5. Chſe. 2. he ſpeaketh not one worde**

of this matter for any thing that I can perceiue. Vpon the place to the Hebrues, he onely sheweth that God dothe gouerne his Church: the which I thinke no man is so wicked as to deny. You must more plainly set it downe what your meaning in this matter is, before you can be fully answered. For to proue that God dothe spiritually gouerne his Church, is needlesse, being denied of none, either Papist, or Protestant: but therupon to conclude that the ciuil magistrate is secluded frō the gouernement of the church, or that there needeth no externall regiment, is dangerous, and sauoreth Anabaptisme.

Anabaptisme defended after a sorte.

In the same leafe and.19.reason these words be left out, **banners and belles**: which argueth that they were before vntruely sayde to be vsed in gang wacke: But to lye, is a small matter with these men.

Fol.8.

For **Lordes grace of Yorke**, there is **the Archebyshoppe of Yorke**. The cause of this alteration I knowe not.

In the margent ouer against the.21.reason, there is this note: **It conteineth manyfest blasphemie as may appeare, Eph.**1.17. meaning this saying of the Bishop to those that are admitted ministers: **Receiue the holy Ghost**: The place in that Chapiter of the Epistle to the Ephesians proueth no such thing, these be the words: I cease not to giue thanks for you, making mention of you in my prayers, that the God of our Lord Iesus Christ, the father of glory, might giue vnto you the spirite of wysdome and reuelation through the knowledge of him. What sequele is there in this argument? Saint Paule prayed that God would giue to the Ephesians the spirite of wisdome and reuelation through the knowledge of him: *Ergo*, this saying of the Bishop, (**Receiue the holy Ghost**) to those that are admitted into the ministerie, conteineth manyfest blasphemie. Such is your vsuall maner of reasoning.

Fol.

All this is added: Neither is the controuerlie betwixte them and vs as they woulde beare the worlde in hande: as for a cap, a tipet, or a surpleſſe, but for greater matters concerning a true miniſterie and regiment of the Church according to the word. Which things once eſtabliſhed, the other melt away of them ſelues: and yet conſider I pray you, whether their owne argument doth not choke themſelues, for euen the very name of triffles doth playnly declare that they ought not to be maynteined in Chriſtes church: and what ſhall our Byſhops win by it? forſooth that they be mainteiners of trifles, and trifling Biſhops, conſuming the greteſt part of their time in thoſe triffles, wheras they ſhould be better occupied. We ſtriue for true religion & gouernement of the Church, and ſhew you the right way to throwe out Antichriſt both head and tayle, and that we will not ſo much as communicate with the tayle of the beaſt: But they after they haue thruſt out Antichriſt by the head, goe about to pull him in agayne by the tayle, cunningly colouring it, leaſt any man ſhould eſpie his foote ſteps, as Cacus did when he ſtole the oxen.

What other men haue done I knowe not, but for my parte, I alwayes ſuſpected and partly knewe, that ſome of you had greater matters in hand, and of more importance than cappe, tippet, and ſurpleſſe, whiche ſurely was one of the firſte cauſes that moued me to be more earneſt agaynſt you, than I was accuſtomed: For I did underſtand that you were hatching opinions tending not onely to Anabap- Great matters pretended, not yet vttered.

Anabaptisme, but to the ouerthrowe of the Gospell, and disturbing the quiet state of this Churche: And yet who knoweth not that you haue made the cap, & surplesse your pretence hitherto, vntill nowe of late when you see almost all men condemne your follie.

You say, we choake our selues with our owne argumente, for euen the very name of trifles dothe playnly declare, that they ought not to be maynteined in Christes Churche. Surely of them selues they be but trifles, as all other externall ceremonies and indifferent things be: It is the circumstaunces that maketh them no trifles, but matters of weight: For thinges indifferent beeing commaunded thus or so to bee vsed by the Magistrate (not as necessarie to saluation and iustification, but as conuenient and necessarie for order and decencie) be not nowe trifles: And whosoeuer without a lawfull vrgente cause, or in a case of necessitie, dothe breake the law made of them, sheweth him selfe a disordered person, disobedient, a contemner of lawfull authoritie, and a wounder of his weake brothers conscience. And if any man shall saye, that this is to bring vs agayne in bondage of the lawe, and to depriue vs of our libertie: I answere, no, for it is not a matter of Iustification, but of order: And to be vnder a lawe, is no taking away of christian libertie, for the christian libertie is not a licence to do what thou liste, but to serue God in newnesse of mynde, and that for loue, not for seruile feare. Of them selues therefore they be but trifles, but beeing commaunded by the Magistrate to be vsed, or not to be vsed, they are no trifles, no more than it was for women to come into the Churche bareheaded, or a man to pray hauing his cappe on his head, after that Saint Paule had made an order to the contrarie. And therefore these scoffes and flouts (and what shall our Bishops winne by it? forsooth that they be maintainers of trifles, and trifling Bishops,

Christian libertie what it is.

Bishops, consuming the greatest parte of their time in these trifles, whereas they should be better occupied) might with more commendation of your modestie haue bene well forborne. They see your doings tende not onely to contention, but to confusion: not only to disobedience towards the Lawes of the Prince, but also to daungerous errours, yea to the ouerthrowe of Religion, and therefore they are neyther maynteyners of tryfles, nor trifling Bishoppes, but wise, discrete, vigilant and learned fathers, whiche seeke to maynteine peace, preserue good order, defende the authoritie of lawful lawes, and in time suppresse erronious doctrine.

You rather spende the time in trifles, when you might be better occupied, for you (omitting all other necessarie poyntes of doctrine, and profitable exhortations to good life) stuffe your Sermons, and furnishe your table talke with nothing else, but with bitter inuectiues againste those rytes, as thoughe they were matters of damnation, and againste those learned and discrete ministers of the worde, who (according their duetie, vsing of them) seeke in deed to beate downe Antichriste, to plante necessarie poyntes of Religon in mennes heartes, and to teache repentaunce with newnesse of life: which your vnfruitefull, frowarde, and contentious dealing, reioyceth the Papist, discrediteth the sounde and learned preacher, offendeth the godly, woundeth the weake, worketh contempte of Magistrates and superiours in the heartes of the hearers, destroyeth that which other men builde, and finally doth good to none. For what fruit can there come to the hearers by inueying continually againste cappe, tippet, surplesse, ring in mariage, womens white kerchers, bagpypes, funerall Sermons, mourning apparell, &c. Bishops, Preachers, Magistrates, Prince? These and such like, be only the common places, you entreat of.

Inuectiue sermons.

Sermons vnfruitfull.

When you saye that you striue for true Religion and gouernemente of the Churche. &c.

Tale of Anti-christ what it is.

you saye, that you doe that, whiche is to bee wyshed you shoulde doe. But your doings tende to the defacing of true Religion, and ouerthrowe of the right gouernement of the Churche, and althoughe you be not the heade of Antichrist, yet are you his tayle: For the tayle of the beast, (as learned men say) be false Prophetes, Hypocrites, such as stirre vp Schismes and factions among true Christians, and by pretence of zeale, by cloaked and coloured meanes, seeke to drawe into the Church Antichriste backwarde, as Cacus did the oxen into his den.

(:)

For as much as the Authors of the Admonition, for their better credite, haue sette downe in print, the Epistles of master Beza, and master Gualter: so I haue thought good to set downe an Epistle of master Gaulter, reuoking the same, vpon better information: also, an other, of master Bullinger, concerning the same cause.

S. ACCEPI (Reuerende in Chriſto pater) litteras tuas, quibus ad eas respondes, quas ego ante ſexennium, anno nimirum. 1566. ad D. Parkhurſtum amicum veterem dederam. Vt autem ego vehementia quadam in ſcribendo vſus ſui, ita tu quoq; mea non minus graviter diluis. Sed libertate tua adeò me non offendi ſcias, vt potius ſummi beneficij loco ducam tuam illam admonitionem, ſine, correptionem malis dicere. Nam ex ea amari me abs te intelligo, quem ego prius, licet facie ignotum, venerari ſolebam, propter pietatis ac eruditionis teſtimonium, quod piæ memoriæ vir, Petrus Martyr, tibi ſæpius apud me tulit, & cuius argumentum euidens nunc in tuis literis conſpicio. Pietatis enim eſſe ſcio cauſam publicam contra quoſuis tueri, amoris autem indicium eſt libera admonitio, qua fratris ab alijs decepti error arguitur, vt rectius ſentire diſcat. Quod vtrumq; cum tu non minus eruditè, quam verè facias, tuam pietatem merito exoſculor, & ſpero offenſionem iſtam quæ inter nos exorta fuit, amicitiæ indiſſolubilis nobis cauſam fore. De tua enim humanitate mihi polliceor, quod culpam hanc mihi facilè condonatura ſit, ſi quo tempore, & quibus de cauſis, & ad quem iſta ſcripſerim, conſideret. Fuit tempus illud exulceratiſſimum, & diuerſæ in ſingulos ferè dies ad nos literæ perferebantur, cum infœlix illa de veſtibus controuerſia apud vos ageretur. Monuimus tunc aduerſarios veſtros, ne propter rem nullius momenti lites mouerent in eccleſia, & putabamus rem benè eſſe ſopitam. Sed ecce præter omnem expectationem, Genena aduenium Beza miſſofor med.
Angli duo, qui à D. Beza, cuius aures criminibus & calumnijs oppleuerant, litteras afferunt piæ querimonia plenas, quibus vt rebus Anglia afflictiſſimis opem ferremus rogabat, & vt ego ad vos profectionem inſtituerem hortabatur. Acceſſit duorum iſtorum relatio, qui eadem nobis narrabant, qua prius Genenæ profuderant, idq; tanta cum confidentia, & pietatis ſimulatione,

vt scripto quoq; consignatos exhiberent errores, & abusus multos, atq; nimium superstitiosos, quos iam in Anglia defendi dicebant, & ab Ecclesia ministerio deijci eos omnes qui illis consentire nollent. Addebant hoc ipsis acerbissimum accedere, quod plerisq; Episcoporum se executores praberent eorum, qua in Aula ab hominibus superstitioni, & ambitioni deditis indies condebantur. Quis vero aliquos tam impudentes esse suspicaretur, qui tanta cum fiducia auderent mentiri in causa publica, cuius cognitio non poterat diu latere? Nos certè istorum narratio vehementer perturbauit, & fateor me extempore epistolium illud effudisse, & ad D. Parkhurstum, quocum mihi licere putabam liberius agere, propter veterem amicitiam, qua ante annos triginta quinq; Oxonij, inchoata post ea domi mea, quatuor annorum hospitio ita confirmata fuit, vt & illi in me ius esse velim, & vicissim mihi de illo quiduis polliceatur. Nihil minus mihi in mentem veniebat, quam vt meas literas ille latinis spargeret. Nam ipsius potius sententiam audire cupiebam, qui tamen de hac causa nihil vnquam scripsit. Quod me non multū mouebat, eo quod nō multum post D. Abelus, vir optimus & amicus cōmunis noster, de hac re ad nos scriberet, vosq; omnes hac culpa liberaret. Nihil ergo porro sollicitus eram de meis illis literis, quas soli Parkhurstо meo scripseram, de cuius in me studio dubitare, neque possum, neque debeo. At quia eas latinis sparsas fuisse nunc demum intelligo id certè mihi vehementer dolet, & tuæ amplitudini (mi pater reuerende) me gratias ingentes debere fateor, qui vil sero tandem de eo me feceris certiorem. Et quia te de animi mei candore & affectu syncero non dubitare scribis, tuam humanitatem rogo reuerenter, vt me apud alios etiam excuses, ad quorum manus mea illa Epistola peruenit. Nobis certè ab eo tempore cum vanis istis rixatoribus nihil rei fuit, qui neque ad nos vnquam scripserunt, neq; aliquid à nobis profectum iactare poterunt. Nam non multo post euidentius apparuit quid molirentur, quando in Palatio natu sub disciplinæ ecclesiasticæ pretextu, cuius illi caput & summam in excōmunicatione constituunt, mutationis primi authores fuerunt, qua Ecclesias illas vehementer concussit. Rursus ergo tuam amplitudinem rogo reuerende in Christo pater, ne de Gualtero, Anglici nominis studiosissimo, aliquid sinistrum suspiceris. Faxo enim,

enim, sic volente deo, vt publicum quoq; extet mea de vobis omnibus qui illic Christo seruitis existimationis testimoniũ. Et sane nisi de nostro consensu mihi nihil non polliceror, nunquam certè filium meũ, qui mihi vnicus est ex Zuinglia mea, cuius defunctæ memoria mihi prætiosissima est, in Angliam misissem. Quem si tuæ amplitudini à me hucusq; commendatum esse miraris, non alia de causa id abs me neglectum putabis, quam quod nullum ante hac inter nos fuit literarum commertium, me vero puderet, tibi tanto viro & mihi nõ nisi ex nomine noto priuatam ob causam aliquid negotij exhibere. Quæ apud nos fiunter, ex domino Sando Londinensi Episcopo rescire poteris, eadem hic repetere propter nuntij qui mihi præter expectationẽ obtigit festinationẽ, non licet. Christus Iesus tuam amplitudinem seruet, suoq; spiritu regat. Amen. Tiguri. 9. Iunij. Anno. 1572.

Amplitudinis tuæ obseruantissimus,
RODOLPHVS GVALTERVS.

S. I haue receiued your letters (Reuerend father in Chriſt) vvherein you do anſvvere vnto thoſe, vvhich I ſent vnto mine olde friende, *D. Parkhurſt*, aboue ſixe years ſince, euen in the yeare. 1566. And as I vſed a certaine kinde of vehemencie, ſo do you alſo vvith no leſſe grauitie, put avvaye my aſſertions. But aſſure your ſelfe, that I am ſo far off from being offended vvith this your libertie, that I rather eſteeme of that your admonition or reprehenſion (if it pleaſe you ſo to terme it) as of an eſpeciall and ſinguler benefite. For by it I perceiue that I am beloued of you, vvhom before (although by face vnknovvne) I vvas vvonte to reuerence, for the teſtimonie of godlyneſſe and learning, vvhiche *Peter Martyr* (a man of godly memorie) did oftentimes giue of you vnto me, and vvhereof I novve ſee an euident proofe in theſe your letters. For I knovve, that to defend the common cauſe againſte any man, is a poynt of pietie: but a free admonition, vvherebyy the errour of thy brother (being deceiued by other men) is reproued, to the intent that he might learn to iudge better, is as a token of loue. Both the vvhich, ſeing that you haue no leſſe learnedly, than truly performed, I haue iuſt cauſe to embrace your holineſſe, truſting, that this diſpleaſure vvhiche hath ariſen betvvixte vs, ſhall be a cauſe of perpetuall amitie. For thus muche I dare preſume of your curteſie, that I ſhall eaſily obtaine pardon for this offence, if you vvould but conſider at vvhat time, vpon vvhat occaſion, and vnto vvhome I vvrote theſe things. The time vvas moſte corrupt and troubleſome, and diuers letters vvere brought vnto vs euery day, vvhen that vnhappie controuerſie about apparell vvas broched amongſt you. VVe then admoniſhed your aduerſaries, that they ſhould not moue any contention in the Church for a matter of ſo ſmall importance: and vve thought the matter had bene vvelnigh buried. But beholde, contrarie to all mens expectation, there cōmeth tvvo English men from Geneua, vvho brings from maſter Beza, (vvhoſe eares they had before filled vvith crimes and forged accuſations) letters full of

godly

godly complaints, vvherein he desired that vve vvould helpe the moste afflicted state of Englande, and councelled me, to make a iorneye vnto you. Herevnto vvas adioyned the reporte of those tvvo, vvho declared vnto vs the same things, vvhich before they had vttered at Geneua, and that vvith so great confidence, and shevve of holinesse, that they set dovvn in vvriting errors, and many superstitious abuses, vvhich they sayde vvere novve defended in Englande, and that all those vvere put from the ministerie of the Church, vvhich vvoulde not consent therevnto. They sayde moreouer, that this vvas their greateste griefe, that many of the Bishops shevved them selues to be the executours of those thinges, vvhiche vvere dayly coyned of superstitious and ambitious Courtiers. But vvho (I praye you) vvoulde suspect, that any vvould so boldly make a lye in a common cause, the knovveledge vvhereof could not lōg be hid? surely their talke moued vs very much, and I confesse I vvrote that Epistle vpon a sodain vnto *D. P.* vvith vvhome I thought I might be bold, for the olde friendship, vvhich being begon at oxford, aboue. 35. years ago, hath bin so cōfirmed since, by his soiorning at my house the space of foure yeares, that bothe I am vvilling to be at his commaundement, and again also may assure my selfe of his good vvill, in any respecte. Notvvithstanding, I thought nothing lesse, than that he vvoulde publishe my letters abroade, for I onely desired to heare his aduise: vvho (for all that) neuer vvrote of this matter: vvhich thing moued me not much, bycause a singuler honest man, and our common friend. *D. A.* vvrote thereof vnto vs, and deliuered you all from blame. Therefore I toke no care at all for those my letters, vvhich I had vvritten only vnto my *P.* of vvhose good vvill, I neither can nor oughte to doubt. But surely I am very sory: since I vnderstande novve, that they haue ben farther published: & I thinke my selfe bounde to giue your honor great thankes (Reuerende father) for that at the length (though somevvhat late) you haue aduertised me thereof. And forsomuch as you vvrite, that you haue no doubt of the simplicitie of my mind, and sincere affection, I humbly beseech your gentlenesse, to

make

make my excuſe vnto others alſo, to vvhoſe handes, that my Epiſtle hath come. Verily ſince that time, vve haue had nothing to do vvith thoſe vayne brawlers, vvho neither haue vvritten to vs at any time, neyther yet can brag of any thing that hath come from vs. For not long after, it more plainely appeared vvhat they vvent about, vvhē as vnder the pretence of Eccleſiaſtical diſcipline (the head and chiefeſt point vvherof they vvoulde haue to conſiſt in excommunication) they vvere the chiefe authors of an alteration vvithin the ſeigniorie of the countie Palatine, vvhich maruellouſly troubled and diſquieted thoſe Churches. VVherefore once agayne (Reuerende father in Chryſt) I beſeeche your honour, that you vvoulde not conceiue any ſiniſter opinion of Gualter, vvho beareth a ſinguler affection to the English nation: for (God vvilling) I vvil ſet forth a publike teſtimonie, hovv I eſteeme of you all, vvhich ſerue Chryſt in that place: and certainely I vvould neuer haue ſente my ſonne into Englande, vvhome onely I haue of my vvife Zvvinglia (the memorie of vvhoſe death is moſt leefe and deare vnto me) except I had throughly perſuaded my ſelfe of our conſent and agreement. If you maruell that I haue not hitherto vvritten to your honour in his behalfe, you ſhall vnderſtand, that I haue neglected it, for no other cauſe, than this, that before this time, there hath ben no entercourſe of letters betvvixt vs, and I ſhould haue bene aſhamed to trouble you, ſo vvorthy a man, & altogither (except by name only) vnto me vnknovvne, for a priuate matter. You may vnderſtand by. *D.S.* Byſhop of L. all our affairs in theſe quarters, vvhich I could not here repeate, for the haſt of the meſſanger, vvhich happened to me vnloked for. Chriſt Ieſus preſerue and guide your honor vvith his ſpirite. Amen From Tigure, the .9. of Iune. 1572.

Your Honours moſt ready at commaundement, *Rodolph Gualter.*

IN primis, vero gratulamur vobis admirandam illam serenissimæ Reginæ vestræ felicitatem in turbis componendis, in hostibus profligandis, in subditis in officio retinendis, & in practicis nequiter à perduellibus contextis sapienter & fortiter defendendis. Dominum oramus sedulò vt amplissima in ipsa dona, non tam seruet quam amplificet, eamq; ab omni malo protegat. Superat hæc virgo deo dilecta (omnium testimonio) bonorum omnes quotquot nunc regnant reges mares per orbem, sapientia, modestia, clementia, & tum etiam iustitia, rerumq; gerendarum dexteritate & admiranda felicitate, vnde sanè pij omnes per vniuersa regna sese consolantur, & in vera religione confirmant, quòd perspicuè cernunt Christum Dominum cultrici suæ adesse tam potenter, ipsamq; gloria & omnigenis virtutibus Heroicis, diuinisq; anteferre principibus. Dolet autem nobis non mediocriter, quod in propaganda veritate, inq; dilatanda Ecclesia Christi pomerijs, tot vobis se obiciunt obstacula atq; remora, ob illius quoq; exorta, qui maximè Euangelici volunt videri. Verum per initia reformationis Ecclesiæ nostræ, eadem nos exercuit molestia. Erant enim quibus nihil in reformando satis purum videbatur, vnde & ab Ecclesia sese segregabant, & conuenticula peculiaria constituebant, quæ mox consequebantur schismata & secta varia, quæ iucundum spectaculũ exhibebant hostibus nostris papisticis. Sed innotuit tandem ipsorum Hypocrisis & ataxia, suaq; sponte diffluxêre. Liberabit hac molestia & vos haud dubie clemens & misericors Dominus. &c.

FIrſt of all, vve reioyce vvith you for the vvonderfull felicitie of your moſte gracious Queene, in quieting of troubles, in ouerthrovving of hir ennmies, in keeping of hir ſubiectes in obedience, and for hir vviſe and couragious ſifting out of the miſcheeuouſly vvrapped practizes of traytors. And vve do earneſtly pray vnto God, that he vvill not onely continue theſe ſo great graces in hir, but alſo increaſe them, and that he vvil defende hir from al euill. This virgin prince, beloued of God, in the iudgement of all good men, excelleth all the men Princes that novve reigne in the vvorlde, in vviſedome, in modeſtie, in mercy, in iuſtice, in dexteritie, and maruellous happineſſe in al hir affayres, ſo that vndoubtedly, the godly of all nations do comforte them ſelues, and are confirmed in the true religion, for that they do euidently ſee Chriſt the Lord ſo mightily to fauour his ſeruaunt, and to preſerue hir in glory, and all maner vertue, before Heroicall and diuine Princes. But vve are not a little ſory, that in your ſpreading of the truthe, and enlarging of the limites of Chriſtes Church, ſo many ſtops and ſtayes are caſte agaynſt you, and they ſpringing from them that vvill ſeeme moſte Euangelicall. For in the beginning of the reformation of our Church, the ſame grieues occupied vs, for there vvere ſome, vnto vvhome in reforming, nothing mighte ſeeme ſufficiently pure, in ſo muche that they ſeparated them ſelues from the Church, and appoynted priuate conuenticles, the vvhich, there did preſently followv ſchiſmes, and diuers ſects, and they vvere a pleaſaunt ſpectacle to our enimies, the Papiſtes. But at the length their hypocriſie and diſorder did appeare, and they vanished of their ovvne accorde.

The mercifull and gracious Lorde ſhall deliuer you alſo, no doubt, from this trouble. &c.

(··)

Archiepiscoporum & Archidiaconorum nomina simul cum muneribus & officijs suis sunt abolenda. Nouitiorum assertio.

The first reason.

God so loued the Church, that he left a perfite paterne orderly. &c. Ephe. 4. but there is named neither Pope, nor Archbyshop, nor Archdeacon. Prima ratio.

The answere.

Haw know you that the fourth Chapter *ad Eph.* is a perfite paterne of all ecclesiasticall gouernement? We haue now neither Apostles, nor Euangelists, nor Prophets, and yet are they the chiefe in that paterne: neither haue we there either Bishop, or *Presbyter*, or *diaconus*, or *Catechista*, or *Lector*, and yet are these necessarie parts in ecclesiastical gouernement. Therfore that paterne is not perfite to holde for euer. Neither were there then any publique churches, or pulpits, or schooles, or Vniuersities. &c. Eius solutio.

S. Paule nameth neither Pope, nor Archbishop, I graut. And the Church is not gouerned by names, but by offices. Euery bishop then was called *Papa*: and Anacletus that was next after Peter, if there be any weight in his words, nameth Archbyshops.

The seconde reason.

The Sinagogue of the Iewes was a figure of the Church of Christ: and God to the perfection of that Church omitted nothing. Secunda ratio.

The answere.

I see not what you woulde conclude, perhaps ye will say, they hadde not the names of Pope or Archbyshop. So had they not this name *Episcopus* in all Popes lawe. Yet Eius solutio.

were not all priests of like anciencie in gouernemẽt. They had other names, that were equiualent with Archbyshops: as, *Principes ſinagogæ: Principes ſanctuarij: Principes familiarum Leuiticarum: Principes familiarũ ſacerdotalium: Principes ſacerdotum: Principes domus Dei: Pontifex: ſummus Pontifex: Summus ſacerdos. &c.* Therfore this negatiue reason is but weake. Againe, wheras it is sayde, that to the perfection of the Synagoge there wanted nothing, it may be answered, that to the perfection thereof there wanted many things, as it is knowen & confessed. And as the Synagogue had not the names of Pope and Archbyshop, so had it not the name of Apostle, or Euangelist. &c.

The thirde reason.

Tertia ratio. **Where the substance of any thing is most perfite, there the accidents be most perfite. But the substance of true religion was most perfite in the primatiue Church: and yet there was then no Archbyshop. Ergo.**

The answere.

Eius solutio. **First, this** *Maxima* **is not proued. For it may well be doubted, whether the most perfite substãce haue euermore most perfite accidents. And againe the substance of religion is the same now, that it was then. The differẽce, if there be any, standeth in accidents and not in substance. Therefore this allegation of substance and accidents was not needfull. In the primatiue church God rayſed vp Apostles and Prophetes, and gaue them power extraordinarie, as the gift of tongues, the gifte of healing, the gifte of gouernement. &c. In place whereof he hath now giuẽ Vniuersities, Scholes, Byshops, Archbishops, &c. But you say there was then no Archbishop. So may you say that before king Saule there was no king in Israell. So may you say that before of late times there was neither Duke nor Erle in Englande. So may you say that in the primatiue Church there was neither Deane nor Parson, nor Prebendarie. And yet nowe both**

both in Eccleſiaſticall and ciuill gouernement, all theſe are thought neceſſary. Laſt of al, where you ſaye there was no Archbiſhop in the primatiue church, it is writtē by many ꝙ S. Paule made Titus Archbiſhop of *Creta*. Eraſmus ſayth: *Paulus Titū Archiepiſcopū Cretæ conſecrauit*. And Lira likewiſe ſaith, *Paulus inſtituit Titum Archiepiſcopum Cretenſium*. If theſe authorities like you not. Chriſoſtome ſaithe. *Paulus Tito multarum Epiſcoporum iudicium commiſit*. Now hauing the gouernement of many Biſhops, what may wee call him but an Archbyſhop?

Eraſ. in argument. Epiſt. ad Titum.

Chriſoſt. 1. ca. ad Titum.

The fourth reaſon.

The Eccleſiaſticall and ciuil gouernment may not be confoūded, or be together in one perſō. But to be a chiefe or a ruler, is a ciuil power: Ergo it cannot be exerciſed by any Eccleſiaſticall perſon.

Quarta ratio.

The anſwere.

Both theſe gouernementes were confounded in Moiſes. Therfore they may be confounded, and the prieſts of Iſrael had the Iudgement and gouernment of the people. And S. Auguſtine was troubled with hearing and determining of cauſes, as it appeareth by Poſidonius.

Eius ſolutio.

And where you ſay, to be a chiefe or a ruler, is a ciuill gouernment, nay, in Eccleſiaſticall cauſes it is Eccleſiaſticall gouernment, & not Ciuill. And theſe differences of gouernment may not ſo vnaduiſedly be confoūded. This is the key of Eccleſiaſticall correction, and belongeth onelye to the Eccleſiaſticall officer and to none other. Hereof S. Paule ſaith *Seniorem ne corripueris niſi ſub &c. Tradidi illum Sathanæ. &c.* This iuriſdiction is not ciuil but Eccleſiaſtical, and therfore may be exerciſed by an Eccleſiaſticall perſon.

I beſeech you to take theſe ſodaine anſweres in good part. As for theſe reaſons, in my iudgement, they are not made to builde vp, and they are to weake to pull downe. *Stultitia nata eſt in corde pueri, & virga diſciplinæ fugabit illam*. Prouerb. 22. It is but wantonneſſe, correction will helpe it.

HAVE of late receiued three little Pamphlets, the first as it were a preface to the other two, the second entituled, An exhortation to the Byshoppes to deale brotherly wyth their brethre: The third, An exhortation to the Bishoppes and their clergye, to answere a little Booke that came foorthe the laste Parliament, and to other brethren to iudge of it by Gods word, vntil they see it answered, and not be caryed awaye with any respect of men.

The Preface consisteth of these poynts especially: firste by diuers examples it is there declared, that the wicked and vngodly of this worlde, coulde neuer awaye with suche as woulde reproue them for their manifest sinnes and vngodlynesse.

Secondlye, that thys is the cause why these two Treatyses which were lately written and imprinted in the laste Parliament tyme, &c. were of so manye mysliked, and the authors thereof so cruelly entreated, and straightly imprysoned, &c.

Thirdlye, it rayleth on the Bishoppes and such as be in authoritie, comparing them to false Prophets and to Pharyseys, &c.

Laste

Laste of all, it concludeth with threatnyng, that if they goe forewarde in their sinnes, their doyngs shall bee with more bitternesse of wordes & playnenesse of speach throwne into their faces.

The firste is needlesse: for who knoweth not, that from tyme to tyme it hath bene the maner of such as were desperately wicked, not to suffer their sins openly to be reproued.

The seconde is false, vncharitable, and slaunderous: for the cause why the bookes bee not estemed (especially of the wise & learned) is the vntrue doctrine conteyned in them, mayntayned wyth vntrue and vnapte allegations of the Scriptures, and enterlaced with opprobrious termes and rayling speaches, tendyng to the disquietnesse of the church, and ouerthrowe of true Religion. The authours thereof to bee imprisoned, not for telling anye man of his sinnes, but for writing Libelles agaynste thys whole Churche of Englande, agaynste the Booke of Common prayers, agaynste the ministerie, againste the Sacramentes, fynally agaynste the whole forme and gouernement of the church, by the whole consente of this realme established, and according to the rule of Gods word. And wyth what face can you saye, that they be imprisoned for telling men of their sins? where euer read you or heard you that any of the Prophets or Apostles tolde men of their sinnes by Libelles? Surely that kind of dealing is not for the Apostles of Christ, but for the ministers of Sathan.

Libelling is no true way of reformiag.

The thirde commeth of the same spirite that the seconde bothe: that is, of the spirite of arrogancie, and malice: for it compareth godly, wyse, zealous and learned Bysshops, to idolatrous Priests, and to Phariseys: but in deede the conditions and qualitye of the Phariseys doe moste aptly agree wyth the authours of these Libelles and their adherentes: for the Phariseys did all that they did, to be seene of men, and soughte the commendation of the common people, as appeareth Math. 6. and. 23. and so doe they: The Phariseys

Description of a Phariley.

These libellers fitly compared to phariseys.

Pharisеys when they fasted disfygured theyr faces: and these walkyng in the streates, hang downe their heades, loke austerely, and in company sighe muche, and seldome or neuer laughe: the Phariseys strayned out a gnat, and swallowed downe a Camell: And these men thinke it an heynous offence to weare a cap or a surpleſſe, but in slaūdering and backbiting their brethren, in rayling on them by Libelles, in contemning of superiors, and discrediting such as be in authoritie: to be shorte, in disquieting the Churche and state, they haue no conscience. The Phariseys separated them selues from the common sorte of men, as more holye, and contemned the poore Publicanes as synners: And therefore some learned interpreters thinke, that they

Fosterus in dictionar. hebraico.

bee called *Pharisæi, quasi segregati, quod vitæ sanctimoniam à vulgi moribus & vita separati essent, non aliter atque monachi, quos Charthusianos vocant*, They be called Phariseys, as separated and deuided from the common sort in holynesse of life, muche lyke vnto the Monkes, vvhich be called Carthusians.

Iosephus *Lib.1.ca.2. de bello Iudaico.*

And Iosephus sayth, that they were called Phariseys, because they seemed to bee more holye than other, and more cunningly to expounde the lawe. Also hee sayeth this to be one propertie of theirs, that what so euer their owne reason perſuadeth them, *Id sequuntur pertinaciter*, that they stubbornelye followe. Againe he sayth, that they be

Lib. Antiquit. tom. 2. libr. 18. cap. 2. Tom. 2. lib. 17. cap. 3.

assiduum hominum genus, arrogans, & interdum Regibus quoque infestum. &c. A suttle kynde of men, arrogant, and sometymes enimyes to Kings and rulers: These men separate them selues also from the congregation, and will communicate with vs neyther in prayers, hearing the worde, nor Sacraments: they contemne and despise all those that bee not of their sect, as polluted, and not worthye to be saluted, or kepte companye with: and therefore some of them meeting their olde acquayntaunce, beeyng godlye Preachers, haue not onely refused to salute them, but spitte in theyr faces, wishyng the plague of God to lyghte vpon them, and saying that

they

they were damned, and that God had taken his spirit from them, and all this bicause they dyd weare a cap: wherfore when they talke of Pharisays, they plucke themselues by the noses. But, Lorde, what a straunge time is this, when suche as they be, dare thus boldly publishe libelles against their superiors, for mainteyning and executing gode godly lawes?

The conclusiō of this Preface, is a stoute, presumptuous and malapert threatning, in my opinion, not to be suffered: but how soeuer your penne and toung walketh, yet I praye you holde your handes, or else. &c.

In this portion entituled **An exhortation to the Bishoppes to deale brotherly with their brethren:** There is no great matter conteined worthy of answering, onely the authour doth excuse himselfe, for taking vpon him that exhortation, and moueth the Bishops to deale brotherly with the authors of the Admonition. First, bicause they be their brethren: Secondly bicause they ought first to haue discouered vnto the world by the worde of God, how truely or fallly they haue written: Thirdly, bicause they doe but disclose the disorders of our Church of Englande, and humbly desire a reformation of the same, according to the rule of Gods worde. &c. Fourthly, that Papistes lye abroade in theyr dioces vntouched. &c. Fifthly, that many leude lighte bookes, and balades flie abroade printed, not onely without reprehension, but Cum priuilegio.

Likewise in the same booke the Author seeketh to iustifie the Admonition, and to condemne the Lordship and authoritie of Bishops, ascribing therevnto the stay & hinderance of their pretenced reformation: charging them after a sorte with mangling the Scriptures of God, and with snaring the godly with such lawes, as were purposely made for the wicked. These be the principall contents of that booke.

The first reason, that is, (**that they be their brethren**) might aswell be alledged for the impunitie of Ana-

baptistes, Arrians, and such like, who pretende the syncerite of Gods worde, and would be counted brethren: Yea it might as wel be alledged for many other malefactours, who be also brethren, and yet must not therefore escape vnpunished for their offences. Shall not the Prince and the magistrate execute lawes vpon suche as breake them, bycause they be their brethren in Christ? beware of such doctrine, and let not affection in priuate mens causes carry you headlong into publique errours. But I thinke you are in this point deceiued, for howe so euer we accompt them our brethren, yet they accompt not vs their brethren, neyther will they acknowleyge vs so to be, as some of them both in opē speache and manifest signes haue declared. And therefore when the Bishops deale with them, they deale with suche as disdaine to be called their brethren.

Brethren may be punished.

To their seconde reason I answere, that I thinke they haue bene talked with, and heard what they haue to say for them selues, but their hawtie minds and good opinion conceyued of them selues, will not suffer them to see their errours: In this reason you alledge nothing for them, but that which may also be alledged for the Papistes, or any other sect of heretikes. But it is an olde saying, *Turpe est doctoris. &c.* It is a great shame for the corrector vvhiche offendeth in that vvherin he reproueth another. Now happeneth it that they them selues haue first defamed, not the Bishops onely, but also this whole Church of England with publike Libels, before they haue vsed brotherlie and priuate conference? This is to spye a mote in another mans eye. &c.

Howe true the thirde reason is, maye appeare in my answere to their Admonition: But how true so euer it were, yet their disordered disclosing, by vnlawful meanes, that is, by libelling, deserueth as muche punishement as hitherto they haue had: for the truth needeth no such vngodly meanes of disclosing. If Papistes goe abrode vnpunished when by law they may be touched, surely it is a great faulte, and can

not

not be vrged, and I prayse God it may be better loked to: But this is no good and sufficient reason for the impunitie of other: Bicause some Papists be not punished, shall therfore no disordered persons be punished? Or bycause some in authoritie winke at some Papists, shall therefore no lawes be executed towards any offendours? Surely touching malice against the forme and state of this our Church, I see no great difference betwixt them and the Papistes, & I thinke verily they both conspire together. The same answere I make to your fifte reason: shall no booke be suppressed bycause some be not? It is a fault (I confesse) to suffer leude ballets and bookes touching manners: But it were a greater fault to suffer bookes and libells disturbing the peace of the Church and defacing true religion. Ballets.

Concerning the titles and offices of Bishops I haue spoken sufficiently before.

In mangling & wresting of the scriptures none offende so muche, as doe the Authours of the admonition, who in that point are comparable to the Papists, as maye be seene by the learned and diligent reader.

If they, whom they terme godly, doe willingly offende against such lawes as were made for the wicked, they are to be punished according to the lawes, neyther are they to be spared bicause they pretend godlinesse: For there is no godlinesse in breaking of lawes. Godlinesse breaketh no lawes.

The thyrde scroule called An exhortation to the Bishoppes and their clergie to aunswere a little booke. &c. is satisfied (I trust) for I haue (as it is there required) aunswered the shorte and peuishe pamphlet (as they terme it) I haue disclosed theyr double and corrupt dealing, their wringing of the scriptures to serue their turne, & haue declared the true sense & meaning of them: I haue not bumbasted it with rethorike, but in plaine & simple maner vttered my iudgement according to ỳ true meaning & sense of the scriptures: Notwithstanding I haue

Auncient fathers contemned of vnlearned men.

in sundrie points declared the vse of the Churche of Christ in times passe, and do vse the testimonie of auncient councells and learned fathers, whiche these vnlearned men vnlearnedly contemne, a thing not hearde of in anye age of Church, nor allowed of any learned man, but onely of certaine heretikes and especially Anabaptists. To be shorte, I haue not answered the booke by peces, but wholy. Yow be it I muste desire them to pardon me for not making more speede with mine Answere: their friuolous quotations so troubled me, and my other businesse, that I could no sooner make an ende of it. In all the reste of that deriding Pamphlet, there is nothing of any moment, worthe the answering. Therefore as they alledge this portion of a sentence taken oute of Sainct Augustine in his epistle *ad Vincen. Si terrerentur & non docerentur, improba quasi dominatio videretur*, If they shoulde be feared and not taughte, it might seeme a vvicked gouernaunce: so I conclude with the other parte of the same sentence: *Si docerentur & non terrerentur, vetustate consuetudinis obdurarentur, & ad capescendã viam salutis pigrius moueretur*: If they should be taught and not feared, in time they vvould vvaxe stubborne, and be the hardlier moued to embrace the vvay of saluation.

Auguſt retorted vpon the aduersary.

(.·.)

I Haue also receyued a seconde Admonition to the Parliament, the Author whereof vndertaketh to teache, howe to reforme those things which the other Admonition founde faulte with. I shall not neede to make any long discourse of it, neither will I: The aunswere to the firste Admonition, is an aunswere to this also.

Onely I thought it good to note vnto you that this booke consisteth of these poynts especially: First it iustifieth the authours of the first Admonition, and seemeth to complaine that they haue not iustice, because they appealing to the highest Courte of Parliament, their appeale woulde not be receyued. And therfore they say the Scripture is playne **that it shall be easier for Sodome and Gomorre in the day of iudgement, than for suche a Court:** (meaning the Courte of Parliament) and they quote for that purpose in the margent the. 10. of Mat. vse. 14. 15. which is a shamefull prophanation of the Scripture, and an egregious slaunder to that honorable Court. The iustnesse of the appeale I leaue to the Iustices, and skilfull lawyers to be considered of, for it is not within the compasse of my facultie. Onely I thinke that that scroule can haue no defence of Parliament: first, because it is a Libell: secondly, because it was published in print before the Parliament was made priuie vnto it.

In this parte these wordes of theirs would be well considered, **there is no other thing to be looked for, than some speedie vengeance to lighte vppon the whole lande, prouide as well as the politique** Macheuils **of Englande thinke they can though**

God do his worſt: It would be knowne whome they meane by theſe politique Macheuills: For they enuie all men of great authoritie, wit and pollicie.

The ſeconde parte conſiſteth onely of rayling wordes and ſlanderous accuſations, firſt againſt this whole church of Englande, for they ſay, that we are ſcarce come to the outward face of a Church rightly reformed, and that although ſome truth be taught by ſome preachers, yet no preacher may without greate danger of the lawes vtter all truth compriſed in the booke of God, &c. And a little after they adde & ſay, that the truthe in a manner dothe but peepe out behind the ſcreene: which ſpeeches as they be very vntrue (for who knoweth not that the Goſpel is wholly, publikely, & freely preached in this church of Englande) ſo they be ſlanderous, neither can the Papiſts ſpeake any worſſe.

Slander of the Churche of Englande.

In this parte alſo to proue that this is no true ſaying in matters of pollicie & gouernment, it is not repugnāt to the word of God, and therfore it may be vſed: is alledged this ſaying of Chriſt. Math. 12. He that is not with me is againſt me. But they haue forgotten the wordes of Chriſt, Mar. 9. *qui non eſt aduerſus nos pro nobis eſt*, He that is not againſt vs is with vs. Wherupon we may much better conclude, that that which is not repugnant to the ſcripture, is conſonant to the ſcripture, than they can do the contrarie to the former place. Notwithſtanding in bothe theſe places (as I thinke) Chriſte ſpeaketh rather of men and perſons, than of things themſelues.

In the ſame part their ſpeache of the Quenes ſupremacie is very ſuſpicious, and it would be demaunded of them, what they thinke in deede of hir Maieſties authoritie in eccleſiaſticall matters, for in this poynte they haue hitherto delte very ſubtilly and cloſely: notwithſtanding their

Supremacie of the Quene ſecretly denied.

meaning

meaning may eaſily be perceyued of ſuche as diligently conſider their bokes.

Likewiſe in this parte they note certayne contrarieties in this Churche, as betwixte the Communion boke and Iniunctions, touching wafers: the Communion boke and Aduertiſementes concerning Churche veſtures: the Cannons and the Pontificall in not ordering of miniſters *ſine titulo*, and ſuche like matters of no importance: which iuſtifie rather this Churche, than otherwiſe: for ſurely if they had had weightier matters, they woulde no doubte haue alledged them. But in theſe ſame matters they are muche deceyued, for as I ſuppoſe in matters of ornaments of the Churche and of the miniſters thereof, the Quenes Maieſtie togither with the Archbyſhoppe or the commiſſioners in cauſes eccleſiaſticall, haue authoritie by Act of Parliament to alter and appoynt ſuche rites and ceremonies as ſhall from time to time be thought to them moſte conuenient. To be ſhorte, in that poynte they ſaye **that in thinges of order one Church may many tymes differ from another without offence, following the generall rules of Scripture for order, as in appoynting tyme and place for prayers. &c.** which is a very true ſaying, and flat contrarie to all that is ſayde either in the firſt admonition, or in this ſeconde: For if ſuch things may be appoynted in the Church, not beeing expreſſed in the worde of God, but depending vpon this generall rule, Let al thinges be done decently and in order. 1. Cor. 14. then ſurely the Magiſtrate hath authoritie in ſuch matters to appoynt what ſhall be thought vnto him moſt conuenient, ſo that it be not repugnant to the word of God: excepte you will make this the queſtion, whether in ſuche matters we ought to be directed by the Magiſtrates and gouernours of the Churche, or by euery priuate paſtour in his ſeuerall charge?

Contrarietie in theſe men.

The thirde parte of this boke condemneth the degrées of

Degrees in the Vniuerſities condemned.

of Doctors, Bachilers of diuinitie, and Maſters of arte in the Vniuerſities, and ſlaunderouſly, vntruely, and oppꝛobꝛiouſly ſpeaketh of the Vniuerſities and ſuche as be in them: pꝛeſumptuouſly pꝛeſcribing a manner of refoꝛmation foꝛ the ſame, when as I thinke verily, they knowe not what Vniuerſities meane. But here we may note that they ſeeke to ouerthꝛowe all learning and degꝛees of learning. The ſame parte alſo very ſlaunderouſly and vnchꝛiſtianly rayleth on ſome Biſhops by name, and the reſt of the Clergie, charging them moſte vntruely with ſundꝛie things: but bycauſe it is done by way of libelling (a diueliſhe kinde of reuenge) therefoꝛe I truſte godly and wiſe men will eſteeme of it accoꝛdingly. Beſides ſlaunderous repoꝛts and oppꝛobꝛious woꝛds, there is nothing in thys parte woꝛthy the anſwering.

A new platforme of the Churche.

In the fourth parte, the Authour taketh vppon him to ſet downe a platfoꝛme of a Churche, to pꝛeſcribe the manner of electing miniſters, of their exerciſes, of their equalitie, of the gouernement of the Churche &c. Which ſurely being well conſidered, will appeare not onely a confuſed platfoꝛme, without any ſounde warrant of Gods woꝛde, but alſo a fantaſticall deuiſe, tending to the ouerthꝛowe of learning, religion, yea the whole ſtate and gouernement of the common wealth.

But bycauſe I haue befoꝛe in the confutation of the firſt Admonition, ſpoken ſufficientlye of all theſe matters, therfoꝛe I will onely note one oꝛ two things in this parte, to let you vnderſtande that theſe platfoꝛmers buylde not vpon that foundation that they woulde haue others ſo ſtrictly bounde vnto: Foꝛ let them tell me vpon what ſcripture this is grounded: Let no one miniſter medle in any cure ſaue his owne, but as he is appointed by common conſente of the nexte conference oꝛ counſels pꝛouinciall oꝛ nationall, oꝛ further if it may fal out ſo general of al Churches refoꝛmed.

One miniſter not to meddle in an other mans charge.

Dꝛ

Or this, That the ministers muste bee equall, and that some muste bee gouerned by all, and not al by some? Or that, the pastor or teacher in euery congregation ought to be the principall of the consistorie of their congregation? Or that, Many parishes maye be ioyned in one, and haue one pastor, and yet that it is vnlawfull for one pastor to haue many parishes? Or that, In the meane whyle, till preachers increase to furnishe the places vnfurnished, vpon cõference among the learned, some discrete man be appoynted to make some entier prayer. &c. Or that it is euill so ofte to repeate, Glory be to the father. &c. Lorde haue mercy vpon vs. &c. or the Lordes prayer? For the text which they alledge for the same, Math. 6. is wickedly wrested, and corruptly alledged: for the wordes of Christe be not (as they translate them) When you pray, vse not vayne repetitions, but, VVhen you pray, vse not muche babling: Whereby not the ofte repetition of good prayers, but vayne babling in prayers, that is, many wordes without fayth and the inwarde affection of the minde, is forbidden. Paule. 1. Thessa. 5. saith, Pray continually. And Christ, Math. 6. sayth, Pray on this maner, Our father &c. So that of necessitie we muste oftentimes repeate the Lordes prayer, if we will beleeue Christe and his Apostle Paule: But Lorde what strange doctine is this, to call Glory bee to the father. &c. Lorde haue mercy vpon vs. &c. Our father. &c, popishe? Surely these men (as I suppose) be not well in their wittes.

Repetition of prayers is good.

These and a number of other phanties they haue in this booke whiche they can not grounde vpon any scrip-

Yr. tures,

tures, but by winging and wrelling of them: and in deed their seking is, to haue all things formed according to their fansies, that they may be accompted planters and platformers of churches.

I omitte this that the Author boasteth, **that he and many others will set themselues against vs, as the professed enimies of the church of Christ:** For the matter is not great, neither shall they in that poynte deale any otherwise with vs, than the Anabaptistes, Arrians, and other Heretikes haue delte with other Churches.

This shall be sufficient for an answere to that booke, bicause all other matters of substaunce are by me answered before in the former consultation.

Articles

TO the end of the second Admonitiō there is ioyned A repoze of certein Articles, collected (as it is thoughte) by the byshops, (for so they say) out of a little boke entituled, An admonition to the Parliament. &c. But as I think, it may rather be termed, a recantation, or (if you wil) a reformatiō or mitigation of certen articles in that first admonition rashly set downe, and without learning or discretion printed.

1. Fol. 3. li. 1. pa. 2. First, they holde and affirme, that we in Englād are not yet come to the outward face of a Church agreable to gods word. Scarce the face of a Church.

Here you find fault that this word scarce is left out. In dede this worde scarce was written in the margent of diuers copies of the first admonition: whether it were so in al, or no, I know not: no more do I whether any suche collection (as you pretend) was made. But what need you so much sticke in words, when the thing is manyfest? For in effect they denie as much as that propositiō importeth: they wolly cōdemne the ministerie, the ceremonies, and the gouernement of this Church. They say the sacramēts be ful of corruptiōs: and in their second Admonitiō, fol. 42. they say, that the sacraments are wickedly mangled & prophaned: they vtterly condemne our order & maner of cōmon prayer: yea in effect our doctrine also, for in their secōd Admonitiō, fol. 7. they say, that although some truth be taught by some preachers, yet no precher may wout dāger of the lawes, vtter all truth cōprised in the booke of God. What can be spoken more sleuerly of ỹ doctrine preched in this church?

A man may truly ſpeake as much of the Romiſh church: for ſome truthe is taught by ſome Papiſtes: yea ſome truth is taught by ſome Iew and Turke. When therfore you ſay, that in this Churche neither the worde is truely preached, nor the Sacraments ſincerely miniſtred, nor yet Eccleſiaſticall diſcipline (whiche thæ in the firſt Admonition, Fol. 3. is ſayde to be the outwarde markes whereby a true chriſtian Churche is knowne) and alſo condemne our miniſterie as Popiſh and vnlawfull, with the whole gouernement of our Churche (as you do in playne termes) may it not be truely ſayde, that you affirme vs in Englande as yet not to be come to the outwarde face of a Churche agreeable to Gods worde? Furthermore, what doth this word ſcarce, helpe the matter, doth it not import as muche? It is a rule in Philoſophie, *quod vix fit, non fit*, that vvhiche is ſcarce done is not done.

Vix ſignifieth ſommumes non

2. They will haue the miniſters to be called, allowed, and placed by the people. You ſaye, that this article is falſified: and yet their words in that place of their admonition be theſe: Then election was made by the common conſent of the whole Churche. And a little after: Then no miniſter placed in any congregation, without the conſent of the people. Wherefore the collection is very true, and they belike aſhamed of their doings: and therefore they haue corrected theſe aſſertions in their ſecond edition of their firſt admonitiõ, on this ſort: Then election was made by the elders, with the common conſent of the whole Churche. Surely theſe men be paſt ſhame, elſe woulde they not denie their owne written aſſertions.

4. Lin. 9. They holde that a byſhop at no hande hath authoritie to ordeyne miniſters. This article you confeſſe to be truely gathered: but nowe you make this

this glose (not alone) and yet in their Admonition it is in flat termes, that the ordering of ministers doth at no hande apperteine to Byshops.

6. Lin. 28. They will haue the ministers at their owne pleasure to preache without licence. This is true, by your own confession, for you will haue no other licence, but your calling to the ministerie, which must bee (as you say) by the congregation. Here you shut out both the Princes licence and the Byshops. Licence to preach euery man hath of himselfe.

7. Lin. 13. fol. 17. lin 6 pa. 1. Whatsoeuer it set downe in this article is manifestly affirmed in the Admonition, and your answere to it is friuolous, and nothing to the purpose. For in the firste parte of the Admonition, fol. 2. pag. 1. These be the wordes: In those dayes knowne by boyce, learning, and doctrine: now they must be discerned from other, by Popishe and Antichristian apparel, as cap, gowne, tippet. &c. And in the seconde part speaking of the apparell prescribed to ministers, they say on this sorte: There is no order in it, but confusion: no comlynesse, but deformitie: no obedience, but disobedience both agaynste God and the Prince. Are you not then ashamed to say, that this article, (they will haue the minister discerned from others by no kynde of apparell, and the apparell appoynted they terme Antichristian, and the apparell appoynted by the Prince, disobedience agaynst the Prince,) is falsifyed.

Fol. 4. lin. 1. pag. 2. They will haue all Archebyshops, bishops, Archdeacons. &c. together with their offices, iurisdictions, Courts, and liuings cleane taken awaye, and with speede remoued. You say, that this is falsifyed in part, bycause there is lefte

out Lordes grace, Iustice of peace, & Quorū. &c.
Surely the article is truely collected in euery poynte, and
Gibing words playnly affirmed in the. 2. leafe of the firſt part of that Admonition. As for your gibing wordes that follow, they be but winde: I warrant you the confutation will abide the lighte, and the author will shewe his face, whiche you are ashamed to doe.

9 Lin. 9. The article is truly collected: Loke in the firſt part of that Admonition fol. 2. pag. 2. & fol. 3. And in the ſecond part of that Admo fol. 1. pag. 2. fol. 5. pag. 1.

17. Lin. 12. The collection is true: for their wordes bée theſe: They ſimply as they receyued it from the Lord, we ſinfully mixed with mans inuentiōs & deuiſes. And therefore you vtterly ſay, ỹ it is falſified.

19. Lin. 16. They will haue no godfathers nor godmothers, You ſay, that this article is alſo vtterly falſified: what meane you ſo to forget your ſelfe? Is it not thus written in the firſt part of the firſt Admonition, fol. 3. pag. 2. and as for baptiſme it was inough with them if they had water, and the partie to be baptiſed, fayth, & the miniſter to preach the worde and miniſter the ſacraments. Nowe we muſte haue ſurpleſſe deuiſed by Pope Adrian, Interrogatories miniſtred to the infant, godfathers & godmothers brought in by Higinus. &c. Nowe ſay you? Are not godfathers and godmothers here diſallowed? Wherefore be they elſe in this place recited? or why are they here aſcribed to Pope Higinus? Will you nowe allowe any thing in the Churche inuented by the Pope? In déede in the ſeconde edition of this firſte Admonition, theſe wordes godfathers & godmothers brought in by Higinus, be clean left out, as I haue before noted. Wherefore either you haue not read the diuerſitie of their editions, or elſe you are very impudent.

Godfathers & godmothers once diſallowed and after recanted.

22. Fol. 8. in fine. I maruell why you say, that this collection is falsified? Looke, fol. vlt. pag. 2. of the first parte of the Admonition.

Out of the second treatise called A viewe of Popish abuses remayning.

Fol. 10. pag. 1. lin. 33. **Reading of seruice or homilies in the Churche is as euill as playing on a stage, and worse too.** You saye that this is falsified. Lorde God what meane you? In the seconde leafe of that booke theise be their directe wordes, **Reading is not feeding, but it is as euill as playing vpon a stage, and worse too.** To the same effecte they speake diuers times, and so do the Authours of the seconde Admonition. Surely eyther they are ashamed of their doings, or else you haue not with diligence read their bookes.

Thus briefly to haue answered to your vniust accusation of falsly collecting certaine articles out of the Booke entituled An admonition. &c. shal be sufficient. Other articles which you say be gathered out of the same booke, and confesse to be true, I haue omitted, bycause they be sufficiently answered by me in the confutation: and your confirmation of them, is vsuall and childishe.

I would wishe that suche as be wise men and in authoritie, would diligently consider that whyche you answere to the article, Fol. 14. (as you quote it) touching the gouernement of the Churche, and the authoritie of Princes and their lawes: and like wise that whiche is written concerning the same matters in the second Admonition: I will make them neyther better nor worse, but wish the magistrates, well to marke your iudgements & opinions in theise matters, and to foresee the worst. The Lord blesse this realme of Englande with the continuance of his Gospel, long life of the Queenes maiestie, & peace both forreyne and domesticall. Amen.

¶Imprinted at London
by Henry Bynneman, for
Humfrey Toy, dvvelling in Paules
Church yard at the ſigne
of the Helmet.
Anno. 1573.

¶ An answere to a certen Libell intituled, An admonition to the Parliament,

By IOHN WHITGIFT, D. of Diuinitie.

Newly augmented by the Authoure, as by conference shall appeare.

1. COR. 8. 2.

If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

1. COR. 11. 16.

If any man be contentious, we haue no such custome, neyther the Churches of God.

GALA. 5. 26.

Let vs not be desirous of vayne glory, prouoking one another, enuying one another.

¶ Imprinted at London, by Henrie Bynneman, for Humfrey Toy. Anno 1572.

To the godly Readers, Grace and peace from God. &c.

To treatiles ye haue here ensuing (beloued in Christ) which yee must reade without [a] partialitie or blind affection. For otherwyse you shall neither see their meaning: nor refrayne your selues from rashly condemning of them without iust cause. For certaine men there are of great countenance, whiche will not lightly like of them, bycause they principally concern their persons and vniust dealings: whose credite is great, and whose friends are many, we meane the lordly Lords, Archbishops, Bishops, Suffraganes, Deanes, Doctours, Archdeacons, Chauncellours, and the rest of that proude generation, whose kingdome must downe, holde they neuer so harde: bycause their tyrannous Lordeshippe can not stande [b] with Christes kingdome. And it is the speciall mischiefe of our Englishe Church, and the chiefe cause of backwardnesse, and of all breach and dissention. For they whose authoritie is [c] forbidden by Christ, will haue their stroke without their felow seruants, yea, though vngratiously, cruelly and Popelike they take vpon them to [d] beate them, and that for their owne childish Articles, being for the most part, against the

a 1. Thess. 5. 21. Iam. 1. 19. 20. Iam. 2. 1.

b Matth. 15. 23. Luc. 16. 15.

c Matth. 20. 25. 26. Matth. 23. 8. 9. 10. Marc. 10. 42. 43. Luc. 22. 25. &c

d Matth. 24. 48. 49.

the manifeſt truthe of God: Firſt, by experience their rigour hathe too playnely appeared euer ſince their wicked raigne, and ſpecially for the ſpace of theſe fiue or ſixe yeres laſt paſt togither. Of the enormities, whiche with ſuche rigoure they maynteine, theſe treatiſes do in part make mention, iuſtly crauing redreſſe therof. But the matters do require a larger diſcourſe. Onely the authors of theſe, thought it their partes to admoniſhe you at this tyme, of thoſe inconueniences whiche men ſeeme not to thinke vpon, and whiche without reformation, can not but increaſe further diſſention: the one parte beeing proude, pontifical, and tyrannous: and the word of God for the other parte expreſſe and manyfeſt, as if it pleaſed the ſtate to examine the matters, it woulde be euident. And woulde to God, that free conference in theſe matters mighte be had. For howſoeuer learned and many they ſeeme to be, they ſhoulde and may in this realme finde inowe, to matche them and ſhame them to, if they holde on as they haue begon. And out of this realme they haue all the beſt reformed Churches thoroughout Chriſtendome againſt them. But in a fewe words to ſay what we meane. Either muſte we haue a [e] righte miniſterie of God, and a right [f] gouernement of his Churche, according to the Scriptures ſet vp (both which we lacke) or elſe there can be no right religion, nor yet for contempt therof can [g] Gods plagues be from vs any whyle differred. And therefore though they

[e] Math. 9. 37. 38. Epheſi. 4. 11. 12.
[f] Math. 18. 15. 16. 17.
[g] Pro. 29. 18. Amos. 8. 11. 12. &c. Ma. 21. 23. &c. 1 Cor. 11. 30.

before. Seniors or Elders and Deacons. Concerning Seniors, not onely their office, but their name also is out of this Englishe Churche vterly remoued. Their office was to gouerne the Churche with the reste of the Ministers, to consulte, to admonishe, to correcte, and to order all thinges appertayning to the state of the congregation.

q Act. 14. 4. 1. Cor. 12. 28.

Answere.

Excommunication the only discipline of the newe Testament.

What Scripture haue you to proue that suche Seniors as you meane, and Deacons had any thing to doe in Ecclesiasticall discipline? I thinke the onely discipline that we haue in the whole newe Testament (except you will make admonition and exhortation a parte of it) is excommunication: and the execution of that is onely committed to the ministers of the worde. Math. 16. Ioh. 20. Examples hereof we haue. 1. Cor. 5. 1. Tim. 1. & ad Titum. 3. Ambrosius in his seconde booke De officijs, Cap. 27. testifieth the same. Theodorus Bysshop of *Laodicea*, dyd by him selfe alone excommunicate Apollinaries, for keeping company with that wicked Sophister Epiphanius as Sozomenus writeth Lib. 6. cap. 25. So dyd Ambrose excommunicate Theodosius the Emperour, and is therefore in all stories greatly commended. I reade in the fifth Chapter of the first to the Corinthians, that the incestuous Corinthian was excommunicated publiquely in the presence of the whole congregation. But I reade neither of Senior nor Deacon called as officers to the same. Saint Paule himselfe sayth: *Ego quidem vt absens corpore, presens spiritu, iam decreui tanquam presens, vt is. &c.* I truely as absent in the body, but present in spirite, haue determined as present, that he &c. Which manyfestly argueth, that *Ius excommunicandi* was in Paule and not in the reste: But all is Scripture that

Onely ministers may excõmunicate.

Theodosius alone did excommunicate: Likewise Ambrosius.

Paul alone had ius excommunicandi.

that you speake how farre sooner it is from the true meaning and sense of the Scripture.

To proue that the office of Seniors was to gouerne the Churche with the rest of the Ministers, to consulte, to admonishe, to correct and to order all things apperteyning to the state of the congregation, you alledge Actes 14. and the first Corinth. 12. In the. 14. of the Actes it is written, that Paule and Barnabas ordeyned Elders at Antioche in euery Churche, but there is not one worde spoken of their office, and therfore that text serueth not your purpose. You haue alledged this selfe same place twice before, to proue that no minister of the worde ought to be placed in any Congregation but by consent of the people, and that the election of ministers ought to be by the congregation: Nowe you alledge it to proue the office of your Seniors: can it bothe be ment of Seniors, and of the ministers of the worde, being as you say, distincte offices? will you thus dallie wyth the Scripture, and make it a nose of ware (as the Papists terme it) to wrest ond writhe it which way you liste? Here you muste nedes confesse either contradiction in your selues, or falsification.

In the. 1. Corinth. 12. Saint Paule sayth, that God hath ordeyned in the Churche, firste Apostles, then Prophetes, thirdly teachers, then them that doe miracles, after that the giftes of teaching, helpers, gouernours, diuersities of tongs: here is not one worde of the office of Seniors, neither yet of their names: For this worde, gouernours, teacheth vs, that Christ hath ordeined in his Church some to beare rule and to gouerne, but whether one in euery congregation or mo: whether ministers of the worde or other: whether Magistrates or Seniors, it is not here expressed: howsoeuer it is, it maketh nothing for your purpose. Gouernours in the Church.

I know that in the primatiue Church they had in euery Churche certayne Seniors, to whom the gouernement of the congregation was cõmitted, but that was before there

vnnecessarily to paynt your margent, and that with so little iudgement and lesse discretion. The ninth to the Hebrues is something to the purpose, but nedlesse.

Touching popishe Priests (as you call them) whether they ought to haue any place in our Churche or no, I haue spoken before, where I haue also answered your marginal notes concerning that matter.

You farre ouershotte your selfe in my opinion, when you set it downe, that you neuer read in the newe Testament this worde Priest, touching office to be vsed in good parte. What say you to the fourth to the Hebrues? Hebr. 14. Seeing then that we haue a great high Priest which is entred into heauen Iesus Christe. &c. And Hebr. 15. For we haue not a hye priest whiche can not be touched with the feeling of our infirmities, but. &c. And ca. 5. Hebr. 6. Thou arte a Priest for euer. &c. And Apocalips. 5. 1. Peter. 2. But what shoulde I trouble you with a tedious heaping vp of Scriptures? shew me one place in this Epistle, yea in the whole newe Testament, where this worde Priest is taken in euill part, touching office. Truely either you are farre deceyued, or else my vnderstanding fayleth me. I condemne that office and institution of sacrificing for the quicke and the dead with you, and I knowe it is condemned in the scriptures manyfestly, and namely in the ninthe and tenth to the Hebrues.

Priest taken in good part.

Priest concerning office neuer in euill parte.

Admonition.

Sixthly, in this booke three or foure are allowed for a fit number to receyue the Communion, and the Priest alone togither with one more, or with the sicke man alone, may in tyme of necessitie, that is, when there is any common plague, or in tyme of other visitation minister

miſter it to the ſicke man, and if he require it, it may not bee denyed. This is not I am ſure, lyke in effecte to a priuate Maſſe: that Scripture [f] Drinke ye all of this, maketh not againſt this, and priuate Communion, is not againſt the Scriptures.

f Mat. 26. 27. Mar. 14. 23.

Anſvvere.

How vntruely theſe men charge the Churche with priuate cõmunions, I haue ſhewed before. The place of ſcripture here alledged, to proue that thrée or foure be not a ſufficient number to communicate is this, Drinke ye al of this. Math. 26. Mark. 14. Which may aſſwell be applied to proue that ten, twentie, fortie, is no ſufficient number: I knowe not what your meaning is, excepte you thinke no number ſufficient, vnleſſe all do communicate together, bicauſe Chriſt ſayd, Drinke ye all. This text proueth that all ought to be partakers of the Lords cup, but it doth not determine any certayne number of communicantes, I knowe there be ſome of the old fathers, as Baſilius Magnus, which would not haue fewer cõmunicants than twelue. But of the number of Communicantes there is nothing determined in Scripture, neither is it material ſo that there be a number, that it may be a communion.

No number determined to be at the communion.

Baſilius would haue. 12. at the leaſt.

Admonition.

The ſeuenth. And as for priuate baptiſme, that will abyde the touchſtone. [g] Go ye ſayth Chriſt, and teache, baptizing them. &c. Nowe teaching is diuorced from communions and ſacraments. They may go alone without doctrine. Women that may [h] not ſpeake in a congregation, maye yet in tyme of neceſſitie miniſter the Sacrament of Baptiſme, and that in a priuate houſe. And

g Math. 28. 19.

h 1. Cor. 14. 34. 1. Tim. 2. 11.

yet this is not to the necessitie of saluation to the sacramentes, nor to nousell men vp in that opinion. This is agreable with the scriptures, and therfore when they bring the baptised child they are receyued with this speciall commendation: I certifie you, that you haue done well and according to due order. &c.

But now we speake in good earnest, whē they answere this, let them tell vs howe this geare agreeth with the scriptures, and whether it be not repugnant or agaynst the worde of God?

Answere.

Of priuate Baptisme I haue spoken before: here is nothing alledged agaynst it, but the. 28. of Math, Go ye and teache, baptizing them. &c. whiche texte bothe proue that it was a portion of the Apostles office to baptise, but in what place, at what time, howe many at once, is not there prescribed, and therefore priuate Baptisme may abide this touchestone for any thing that I see to the contrarie.

* The Anabaptistes vse this texte Math. 28. *Euntes docete omnes gentes baptizantes eos. &c.* to improue the baptisme of infantes, bicause he sayth in that texte *docete*, before he sayth *baptizantes. &c.* and infantes can not be taught, as that learned man Zuinglius declareth in his booke *De baptismo, fol. 64. & 65.* where also he sayth, that Christ dyd not in this place institute baptisme, nor prescribe either time, place, or any other circumstance pertayning to the same, as appeareth in diuers other places of that booke. But bicause this texte is shamefully abused of the Anabaptistes, to ouerthrowe the baptising of Infantes, euen as it is also abused of these men, bothe agaynst priuate baptisme, and also

also to proue that preaching of necessitie muste goe before baptisme, which tendeth to the same ende the Anabaptists vse it for: Therefore I will set downe the verye wordes of Zuinglius touching that texte. In his booke *De baptismo* he sayth thus: The firste foundation that those bring for them selues vvhiche denie baptisme to infantes, is the vvordes of Christ, Mat. 28. Go and teach all nations baptizing them. &c. For they vrging the bare order of vvordes, cry this one thing, *Docete & baptizate*, teache and baptize. &c. And a little after: Although vve graunt you this order of vvordes to bee something, yet they perteine not so to children and infantes, but that they maye be baptized before doctrine. For these vvords perteine to them that may be taught: But it is certeine, that Infantes can not be taughte, and therefore these vvordes can not proue that they maye not be baptized: But the Anabaptists doe obiecte, if these vvords perteine not to infantes, then infantes ought not to be baptized: For Christ did here institute the signe and vse of baptisme. You are farre deceyued not vnderstanding the scriptures: for the institution of baptisme is not begonne in this place, the ignoraunce vvherof hath made you fall into this error. &c. Neyther can you proue any thing, although the order of vvords be taken according to the letter. The order of vvords proue nothing: for if vve shall admit that, there is manye places of scripture that vve shal be compelled to take in a prepostorous and false sense, vvhich I could proue by diuers examples. In the firste of Iohn, Iohn Baptist poynting to Christe vvith his finger saith, beholde the Lambe of God vvhich taketh awaye the sinnes of the vvorld: and a little after he sayth, and I knevve him not. Hovv shall it be saide that he knevv him not, vvhen as he testified before that he vvas the Lambe of God? Likevvise Paule in the tenth to the Romaynes sayth, if thou shalt confesse vvith thy mouth the Lord Iesus, and beleue in thyne hart that God raised him from death, thou shalte be saued. In the vvhich vvords vve see the confession of the mouth, to be

put in the first place, the whiche notwithstanding is vayne and vnprofitable, vvithout the inwarde faith of the mynde: and therfore the order of vvords in this place of Mathevv, is not so stiffely to be vrged. Furthermore the same Zuinglius, in the same booke declareth howe that preaching before baptisme is necessarie vvhen such are baptized as haue discretion, and may be taught, but not vvhen children and infantes be baptized, to vvhom preaching can doe no good. But of this matter I will say no more vntill I vnderstand further of your meanyng: In the meane while you giue greate cause for a man to suspect that you would haue none baptized but such as be taught, which is to seclude children from baptisme. +

Slaunderous speeche.

You say vntruely when you doe affirme, that teaching in thys Churche is diuorced from communions and sacramentes, but suche forged slaunderous speeches be vsuall to you. Of this matter also I haue spoken in the former part.

You saye, women that maye not speake in a congregation, maye yet in tyme of necessitye minister the Sacramente of Baptisme, and that in a priuate house. And to proue that women may not speake in the congregation you quote. 1. Cor. 14. 1. Tim. 2. where as you should rather haue proued, that womē may not in time of necessitie minister baptisme, for that is the question, and not the other. But hereof I haue also spoken my opinion before. Women may speake in the congregation, if necessarie occasion doe require, as maister Caluine teacheth in his Institutions chap. 13. sect. 32.

Women maye speake in the church sometymes.

And yet (you saye) this is not to tye necessitie of saluation to the sacramentes: nor to nourish men vp in that opinion, no surely, no more than it is to teach, that children ought to be baptized, and not to tarye vntill such tyme as they be able to answere for them selues. You

shoulde

should haue proued this to be repugnant to the Scriptures (because you say it is) and therefore you refuse to subscribe. When you set downe the Scriptures to the whiche it repugneth, if it fall out so in deede, you shall haue me a conformable aduersarie: I will say with S. Augustine, *Errare possum, haereticus esse nolo*: Erre I may, an heretike I will not be, and I would to God you could learne that lesson.

Error and heresie differeth.

Admonition.

The eyght, The publique baptisme, that also is full of childishe and superstitious toyes. Firste in their prayer they say, that God by the Baptisme of his sonne Jesus Christ, did sanctifie the floude Jordane, and all other waters, to the mysticall washyng away of synne, attributing that to the signe whiche is proper to the worke of God in the bloud of Christ, as thoughe vertue were in water to washe away synnes. Secondlye, they requyre a promise of the Godfathers and Godmothers, (as they terme them) whiche is not in [k] their powers to performe. Thyrdely, they prophane holye Baptisme, in toying foolishely, for that they aske questions of an infante, whiche can not aunswere, and speake vnto them, as was wonte to bee spoken vnto menne, and vnto suche as beeyng converted, aunswered for them selues, and were baptised. Whiche is but a mockerie of God, and therefore agaynste the holye Scriptures. Fourthlye, they doe superstitiously and wickedly institute a newe sacrament, whyche is proper to Christe onely, marryng the

[i] 1. Iohn. 1. 7. Act. 10. 28. Rom. 3. 24.

[k] Ro. 7. 15. 18. 21. Rom 9. 16.

[l] Galath. 6. 7.

the childe in the forehead with a Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ. We haue made mentiō before of that wicked diuorse of the worde and Sacraments. We saye nothing of those that are admitted to bee witnesses, what yll choyce there is made of them, how conuenient it were, seing the children of the faithfull onely are to be baptised, that the father should and mighte, if conueniently, offer and present his childe to be baptised, making an open confession of that faith, wherein he would haue his childe baptised, and how this is vsed in well ordered Churches.

Answere.

The superstitious toyes you fynde in publique baptisme be these.

First, that in oure prayer we saye, that God by the baptisme of his sonne Iesus Christ, did sanctifie the floud Iordan and al other waters, to the mistical washing away of sinne.

The seconde is, that we require a promise of the godfathers and godmothers, whiche is not in their powers to performe.

The thirde, that we aske questions of Infantes, which can not answere and speake. &c.

The fourth, that we marke the childe in the forehead with a crosse, making thereby a new sacrament. &c.

The fifth, that we make an euyll choyse of those that are to be admitted witnesses. &c.

By

By the first you say, that we attribute to the signe that which is proper to the worke of God in the bloud of Christ, as though vertue were in water to washe away sinne.

You know very wel that we teache farre otherwise, and that it is a certaine and true doctrine of all suche as professe the Gospell, that the outward signes of the sacramente, doe not conteyne in them grace, neyther yet that the grace of God is of necessitie tyed vnto them, but onely that they be seales of Gods promises, notes of Christianitie, testimonies and effectual signes of the grace of God, and of our redemption in Christ Iesus, by the which the spirite of God doth inuisibly worke in vs, not onely the increase of faythe, but confirmation also.

Outward sacraments doe not giue grace

You vnderstand likewise, that this difference there is betwixt these externall elementes, being selected to be sacramentall signes (that is, betwixt water in baptisme, & common water: bread and wine in the Eucharist, and vsuall bread and wine) that these nowe be sacramentes, sanctified to another vse, to a spirituall vse, to the norishing of fayth, and feeding of the soule, to be instrumets of the holy ghost, by the which as by instrumentes we be fed to eternall life. Furthermore, you can not be ignoraunt, that whosoeuer contemneth these externall signes, and refuseth them, can not be a member of Christ, neither yet saued.

Sacramentall signes.

Last of all you haue learned, that there is suche a similitude betwixte the signes, & the thing signified, that they are not only in Scripture vsually called by the names of those things wherof they be Sacraments (as breade the body of Christ, and water regeneration) but also that the contumelie or contempt done to the one, doth redound to the other, that is, the contempte of the signes, is the contempt of the things signified, and therfore S. Paule sayth, 1. Cor. 11. Hee that eateth and drinketh vnvvorthily, eateth and drinketh his ovvne damnation. *Non dijudicans corpus domini.* And christ,

John.3. Excepte a man be borne of water and the spirite, he can not enter into the kingdome of heauen.

These things being considered, it is no superstitious toy, but a godly and true saying, that Christ hath sanctified all waters (vsed in baptisyng) to the mysticall washing awaye of sinne: not ascribing, or attributing washing awaye of synne to the externall elemente, anye otherwise, than instrumentally, or in anye other respecte than for the similitude that Sacramentes haue wyth the things wherof they be Sacramentes: for we knowe that wicked men maye receyue these externall signes, and yet remayne the members of Sathan. It is certainelye true, that the misticall washing away of sinne is proper to the work of God in the bloud of Christ, and for that purpose you might haue alledged much more plainer and directer places of scripture, than most of these which you haue noted in your margent: but I thinke your meaning is not therefore to condemne the outward signes and sacraments, as the heretikes called Messalians did.

The seconde thing you mislyke, is that we require a promise of the godfathers & godmothers, whiche is not in their powers to perfourme: to this cauillation I haue answered before, and haue declared, both out of Dionisius Areopagita (as they name him) and August. why they aunswere so in the infants name, and why they make that promise, whiche I thinke they perfourme sufficiently, if they pretermitte nothing ẏ lyeth in thē to the performance therof: & so saith Dionisius: for such promises are not made absolutely, but *quantum in nobis est* so much as in vs lyeth.

Promise made by Godfathers restrayned to their poore.

To proue that it is not in the Godfathers to perfourme that which they promise, you quote the saying of S. Paule to the Romaynes cap.7. verse.15. I allowe not that vvhiche I doe, for vvhat I vvould that I doe not, but vvhat I hate that I doe. And verse.18. For I knowe that in mee, that is, in my

fleshe

fleshe dwelleth no good thyng, for to vvill is presente vvith me, but I finde no meanes, &c. And verse 21. I finde then by the lavve, that vvhen I vvould doe good, euill is present vvith me. In all these places the Apostle declareth, that infirmities remayne, euen in the faythfull, by reason of the fleshe, and that they can not come to suche perfection in thys lyfe, as they do desire. But howe doe these places proue that godfathers are not able to perfourme that which they promise for the Infante? truely these proofes are too farre fetched for my vnderstanding. In the nynth to the Romanes, the Apostle sayth: That it is not in him that vvilleth, nor in him that runneth, but in God that shevveth mercy. In ẏ whiche words he sheweth that the cause of oure election, is not in our selues, but in the mercy of God. But what is this to the promise of Godfathers made at the baptizing of infants? if you would haue a man to promise nothing, but that which is in his power to performe, then must you simply cōdemne all promyses made by man: for there is nothing in his power to performe, no not moving of his foote, not comming to dynner or supper. &c. Therefore as all other promises be made with these secrete conditions, if God will, so much as lyeth in mee, to ẏ vttermoste of my power, if I liue. &c. so is the promyse in baptisme made by the godfathers likewyse.

Infirmities bee in all men.

What man is able to perform his promises.

Conditioned promises.

To the thyrde superstitious toy (as you call it) that is, the questions demaunded of the Infante at the time of baptisme, I haue also aunswered out of Saint Augustine, in the first part: where it may also appeare that this maner of questioning was vsed in the baptising of infantes long before Augustines time, for Dionisius Areopagita maketh mention of it in like maner.

Augustine alloweth questions to the infant.

To proue that this questionyng with the infante, is a mocking of God, you quote Galath. 6. verse. 7. Be not deceyued, God is not mocked, for vvhatsoeuer a manne sowveth, that shall he reape. Paule in this place taketh awaye excuses, whiche worldlings vse to make for not nourishing

their Pastors, for no fayned excuse will serue, bicause God is not mocked: But what is this to the questioning wyth infants? howe followeth this? God is not mocked, *Ergo* he that questioneth with infantes, mocketh God. Truely you mocke God, when you so dally with his scriptures, & seeke rather the glory of quoting of many places of scripture, thā the true applying of any one.

Concerning the fourth toy, that is, crossing the childe in the forehead, which you call wicked and superstitious, I haue before declared master Bucers opinion: It may be left, & it hath bene vsed in the primatiue church, and may be so still, withoute either superstition or wickednesse: neither doth it any more make a sacrament (bicause it is in token ẏ hereafter he shall not be ashamed to confesse Christ crucified) than your sitting doth at the Communion in tokē of rest, that is, a full finishing through Christ of the ceremoniall law. &c. I thinke you knowe that euery ceremonie betokening some thing, is not by and by a sacrament, and therfore here is as yet no wicked diuorse of the word and sacraments, except it be made by you.

Crossing is no sacrament.

Touching the last, whiche you rethorically saye you will speake nothing of, that is, the euyll choyse of witnesses, I thinke in parte it is true, but you speake that withoute the booke, and therefore withoute my compasse of defence. For I meane not to take vppon me the defence of any abuse within the booke, (if there be any) muche lesse without the booke.

No abuses defended.

But I knowe not whereto this tendeth that followeth, that is, Howe conuenient it were, seyng that the children of the faithful only are to be baptised. &c. Doe ye not comprehend those vnder the name of faithfull, whiche be baptised? For else it passeth mans vnderstanding, to knowe who be faithfull in deede, bycause the vnbeleuers maye make a confession of fayth in wordes: And

No man knoweth who is faithfull who not.

in

in this worlde it cannot certainely by man be determined, who among Christians be faythfull, who be vnfaythfull. I pray you answere me this one question: If a child be found, whose father and mother be vnknowne (as it hath happened sometimes in our remembraunce) will you not baptise it, bicause the parentes be not mouth comming to make a confession of their fayth: or bycause the sounde faythe of the parentes is vnknowne? But hereof I haue spoken in another place.

Admonition.

The ninth. As for matrimonie that also hath corruptions to many, it was wont to be counted a sacrament, and therfore they vse yet a sacramentall signe, to which they attribute the vertue of worthocke. I meane the wedding ring, whiche they fowly abuse, and dallie withall, in taking it vp and laying it downe: In putting it on, they abuse the name of the Trinitie, they make the newe married man according to the popish forme, to make an idoll of his wife, saying with this ring I thee wed, with my body I thee worship. With my body I thee worship &c. And bicause in poperie no holy action may be done without a masse, they enioyne the married persons to receiue the communion, (as they doe their bishops and priests whē they are made) &c. Other pettie things out of the booke we speake not of, as that women, contrarie to the rule of the Apostle, come, & are suffred to come bareheaded with bagpipes & fidlers before thē, to disturb the congregation, and that they must come in at the great doze of the church, else all is marred.

Answere.

The first thing you mutine in matrimonie is the ring, which you call a sacramentall signe, and untruely say that we attribute y vertue of wedlock therunto: I know it is not materiall whether the ring be vsed or no, for it is not of the substance of matrimonie, neither yet a sacramentall signe, no more than sitting at cõmunion is, but onely a ceremonie, of the which, master Bucer (writing his iudgement vpon the first Communion booke set out in the time of king Edward) sayth on this sorte: *Subijcitur alius ritus, vt annulum. &c.* There is another rite and ceremonie vsed, that the bridegrome should lay vpon the booke the ring, or any other signe or token of wedlocke, be it gold or siluer which he will giue to his wife, and from thence the minister taking it, doth deliuer it to the bridegrome, and he deliuereth the same to the bride, with a prescripte forme of words conteyned in the booke: this ceremonie is very profitable, if the people be made to vnderstande what is thereby signified: as that the ring and other things first layde vpon the booke, and afterward by the minister giuen to the bridegrome to be deliuered to the bride, do signifie that we ought to offer all that we haue to God before we vse thē, and to acknowledge that we do receiue them at his hand, to be vsed to his glory. The putting of the ring vpon the fourth finger of the womans left hand, to the which as it is said there cōmeth a synewe or string frō the hart, doth signifie that the hart of the wife ought to be vnited to hir husband, and the roundenesse of the ring doth signifie, that the wife ought to be ioyned to hir husband with a perpetuall bande of loue, as the ring it selfe is vvithout ende. Hitherto master Bucer.

Bucers opinio of the ring in mariage.

The 4. finger.

The seconde thing you reppone is, bycause (saye you) we make the married man (according to the papisticall forme) to make an Idoll of his wife, saying, with my body I thee worship, &c. And yet S. Peter

Peter. 1. Epi. ca. 3. speaking to the husbands sayth. Likewise ye husbands dwell with them as men of knowledge, giuing honour vnto the woman. &c. S. Peter would haue the man to giue honor vnto his wife, & yet his meaning is not that a man should make an Idoll of his wife. Honouring maketh not idolatrie alwayes in creatures.

Last of all you like not that the married persons should be enioyned to receiue the Communion. Truely I maruell what you meane, so wickedly to reuile so godly and so holy a lawe. Well, I will onely set downe matter Bucers iudgement of this thing also in the booke before of me recited: his words be these, *Est & illud admodum piè ordinatum, vt noui coniuges vna quoq; de mensa Domini communicent, nam non nisi in Christo domino debent christiani inter se matrimonio iungi.* That is also godly ordeyned, that the newe married folkes should receiue the Communion, for christians ought not to be ioyned by matrimonie, but in Christ the Lorde. Communion at mariages. Bucer.

Other pettie things (you say) out of the booke, which you call in ỹ margent abuses accidental, as wo-mẽ to come bareheded, bagpipes, fidlers, cõming in at the great doze. &c. you will not speake of: Truely neither will I speake of them, because being out of ỹ booke & meare trifles, they are not within my cõpasse. But in the meane time, this is a soze reason: The ring is vsed in matrimonie, the man sayth to his wife, with my body I thee worship, the newe maried persons receiue the cõmunion togither: therefore you will not subscribe to the booke of cõmon prayers. But this argumẽt can not be answered: women come to the Churche bareheaded, with bagpipes and fidlers, at the great doze of the Church, & these things be not in the booke, therfore you will not subscribe to the booke. O howe well you are occupied to make a schisme in the Churche for suche meere trifles: Weake arguments.

Admo-

Admonition.

The tenth. As for confirmation, as they vse it, by the Bysshop alone to them that lacke bothe discretion and fayth, it is superstitious and not agreable to the worde of God, but popishe and peuish. We speake not of other toyes vsed in it, and howe farre it differeth, and is degenerated from the first institution, they themselues that are learned can witnesse.

Answere.

Confirmation of children.

Confirmation as it is nowe vsed, is moste profitable without al maner of superstitiõ, most agreable to the worde of God, and in all poyntes differing from the Papisticall maner of confirming children. * If you shoulde denye the vse of it, I could proue the same to be moste auncient, and most conuenient: But you seme to acknowledge the same. Onely you mislike the vse of it as it is nowe: wherin you shewe but a minde delighted with misliking. That the Bysshop alone vsed to confirme those that were baptized by imposition of handes, and that from time to time the vse of the Churche hath beene that they shoulde so doe, Hierome playnly declareth *aduersus Luciferanos*: and Bucer confirmeth the same, writing vpon the 4. to the Ephe. If any be confirmed that lacke discretion, that is the fault of the man, not of the thing. But you are muche delighted with false and slaunderous speaches. + And arrogancie maketh you so peuishe, that you can like nothing be it neuer so good.

Arrogancie dispayreth good things.

Admonition.

The eleuenth. They appoynt a prestript kinde of seruice to bury the dead: and that which is the duetie of euery christian, they tie alone to the minister,

miſter, whereby prayer for the deade is maintayned, and partly gathered out of ſome of the prayers, where they pray that we with this our brother, and all other departed in the true faithe of thy holy name, maye haue our perfecte conſumation and bliſſe, bothe in body and ſoule. We ſaye nothing of the threefoulde peale, becauſe that it is rather licenſed by iniunction, than commaunded in the booke, nor of their ſtraunge mourning, by chaunging their garmentes, whiche if it be not hipocriticall, yet it is ſuperſtitious & heathenilhe, becauſe it is vſed onely of cuſtome: nor of buriall Sermons, which are put in place of trentalls, whereout ſpring many abuſes, and therefore in the beſt reformed Churches are remoued. As for the ſuperſtitions vſed both in countrey and citie, for the place of buriall, which way they muſte lie, howe they muſte be fetched to Churche the miniſter meeting them at Churche ſtile with ſurpleſſe, with a companie of greedie Clarkes, that a Croſſe white or blacke muſt bee ſet vppon the deade corps, that breade muſt be giuen to the poore, and offrings in buriall time vſed, and cakes ſent abroade to friendes, becauſe theſe are rather vſed of cuſtome and ſuperſtition than by the authoritie of the booke. Small commaundement will ſerue for the accomplyſhing of ſuche, things. But great charge will hardly bring the leaſt good thing to paſſe, and therefore all is lefte alone, and the people as blinde and as ignorant, as euer they were. God be merciful vnto vs.

Answere.

It is true that we haue a prescript kinde of seruice to bury the dead, and that we appoint that office to the minister, and what haue you in the whole scripture against this? or who euer hath founde faulte with either of these two things (I mean prescript seruice to bury the deade, and the minister to execute that office) but you alone? for whē was it euer heretofore reproued by any, but euen by your selues now of late?

You say, that therby prayer for the dead is mainteyned as may partly be gathered out of some of the prayers, where we praye, that we with this our brother, and other departed in the true fayth of thy holy name. &c. You knowe full well what our doctrine is concerning prayer for the deade, and you ought not thus boldly to vtter a manifest vntruth, for in so doing you do but bewray your sinister affection. Howe proue you, that a prescripte forme of seruice for burying the dead, & the minister only to bury them, doth maintein prayer for the dead? when you haue shewed your reason, you shall heare my answere.

Prayer for the deade not maintained.

In saying that these wordes gathered out of some of the prayers, that we with this our brother. &c. impoze prayer for the deade, you do but quarell: when we say that we with Abraham, Isaac, and Jacob maye raigne in thy kingdome, do we praye for Abraham, Isaac & Jacob, or rather with our selues to be where they are?

Exposition of a prayer at the buriall.

In the like manner when we say, that we with this our brother, and all other departed in the true faith of thy holy name, maye haue our perfecte consummation and blisse bothe in body and soule, we praye not for our brother and other that be departed in the true faith, but we pray for our selues, that we may haue

our

our perfect consummation and blisse as we are sure that those shall haue which dye in the true faith.

Now wey this reason: there is a prescript forme of burying the dead, & it is made a portion of the ministers office, therfore you will not subscribe to the Communion booke.

The threefold peale, mourning apparell, burial sermons, the place of the buriall, which waye they muste lie, howe they must beefetched to the Church, a crosse white or black set vpon the dead corps, bread giuen to the poore, offrings in buriall time vsed, cakes sent abroade to friendes, you confesse not to be conteyned within the booke, and so you ease me of some labour. But yet of mourning apparell, and buriall sermons, giue me leaue to speake a little. It is no good reason to say, that because mourning apparell is only vsed of custome, therefore it is superstitious and heathenishe: many things be vsed of custome which be neither superstitious nor heathenishe, as to receiue the Communion before dinner, to celebrate the Lordes day on the Sunday, not on the Saterdaye, to preache in Pulpits, and suche like. Mourning apparell is of greate antiquitie, (as you knowe) and I thinke it is no matter of religion, but of ciuilitie and order. If any man put religion in it, then no doubte it is superstitious.

Of Mourning apparell.

Burial sermons.

Mourning apparel auncient

But wherein haue funerall Sermons offended you? or with what face of brasse dare you liken them to trentalls? What similitude is there betwirte a godly sermon and the wicked masse? In what one point are they like? or how dare you condemn such sermons, being then most necessary and most profitable? what is there a more fit time to entreat of the mortalitie of man, & shortnesse of his days, of the banitie of this worlde, of the vncertentie of riches, of the resurrection, of the iudgement to come, of eternall life, and of euerlasting deathe, and of infinite other most necessarie poynts,

Sermons most necessarie at burialls.

than that wherein we haue a presente example before our eyes? When is there a more mete time to beat down trentalls, sacrificing for the dead, prayers for the dead, purgatorie, and such like, than that wherin they were accustomed to be most vsed? surely there is as much difference betwixte our funerall sermons, & the Papisticall Masses & trentalls, as there is betwixt colde and hote, blacke and white, light and darknesse, truth and lies, heauen and hell. But belike there is some other priuate cause, that maketh you to reiect funerall Sermons.

Sermons wickedly compased to trentals.

You say that in the best reformed Churches they are removed: I thinke you say not truely, (and I am sure that Master Caluine doth very well like and allowe of them, as appeareth in the forme of common prayers vsed of the englishe church in Geneua, and by him allowed.) But if it be so, I tell you playnely, for my part I like not that reformatiō, excepte there be weightier reasons than eyther you vse, or I can perceiue. I am sure that in auncient Churches of long time they haue bene vsed, and the same you may se in the moste auncient and beste learned fathers. * Master Foxe in the first part of Acts & Monuments, pag. 146. speaking of the manner of burialles in the olde Churche saithe thus: In funeralls priestes then flocked not together, selling trentalles and dirges for swéeping of Purgatorie: but onely a funeral concion vvas vsed, vvith Psalmes of prayses, & songs of their vvorthy deedes: & alleluya sounding on hye, vvhiche did shake the gilded ceelings of the Temple, as vvitnesseth Nazianzene, Ambrose, and Hierome. &c. +

Burialls Sermons auncient, and allowed by Caluine.

Touching the place of burial, I muse what you meane to mislike of it, séeing there hath alwayes ben an appoynted place for the same, euen from Abraham to this day.

Other things that you mention be but trifles, and some of them I thinke both is, & may be vsed without superstitiō, or any kind of religious opiniō: But these be not in the boke, & therfore no cause why you should disalow of ỹ book for thē.

Ad-

Admonition.

The twelfth. Churching of women after chylde birthe, smelleth of Jewishe purification: their other rites and custome in their lying in, and comming to Church is foolish and superstitious, as it is vsed. She must lie in with a white sheete vpō hir bed, and come couered with a vayle, as ashamed of some follie. She must offer, but these are matters of custome, and not in the boke: But this Psalme (as is noted before) is childishly abused. I° haue lifted vp myne eyes vnto the hils, from whence commeth my helpe. The sunne shall not burne thee by daye, nor the mone by night. They praye that all men may be saued, and that they maye be deliuered from thundring and tempest when no daunger is nigh: that they sing, Benedictus, Nunc dimittis & Magnificat, we knowe not to what purpose, excepte some of them were readie to die, or except they woulde celebrate the memorie of the Virgin, and Iohn Baptist. &c. Thus they prophane the holy scripture.

o Psalme. 121.

Answere.

Of the churching of women, I haue spoken before & also of the. 121. Psalme, I haue lifted vp mine eyes to the hills. &c.

For their lying in, I can say little, I am not skilfull in womens matters, neither is it in the boke, no more is hir whits sheete, nor hir vayle: let the women themselues answere these matters.

You say, we praye that al men may be saued: we do so in deede, and what can you alledge why we should not so do? Saint Paule. 1. Timoth. 2. sayth, I exhorte therefore

Prayer for all men to be saued is good.

that first of al ſupplications, prayers, interceſſions, and giuing of thankes be made for all men. &c. And adding the reaſon, he ſaith, For this is good and acceptable in the ſight of God our ſauiour, who will that all men ſhall be ſaued, and come vnto the knowledge of the truthe. The Apoſtle bothe here will vs in plaine wordes to praye for all men, euen that they may be ſaued, for thervnto tend the wordes following.

You miſlike alſo that we ſhould pray to be deliuered from thundring and tempeſte, when there is no daunger nighe. You broch many ſtrange opinions: may not we praye to be delivered from perils and daungers, except they be preſent and knowne to be at hand: where find you that? Chriſt teacheth vs to ſay in our daily prayer, *Libera nos à malo*, deliuer vs from euill. What know we when there is any daunger of thundring and lightning? haue we not examples of diuers that haue ſodenly periſhed with the ſame? Is it not therefore neceſſarie to pray for deliuerance from thunder and lightning, as well as from other daungers, though they be not preſent? Wel, men may ſee whervnto this geare tendeth, if they be not blinde. *Benedictus* alſo, *Nunc dimittis*, and *Magnificat*, be great motes in your eyes, but you ſhewe no reaſon wherby to be anſwered, only in diriſion you ſay, except ſome of them were ready to dye, or would celebrate the memorie of the virgin, or Iohn Baptiſt. As though theſe Hymnes or Pſalmes were not profitable for all men, as the reſt of the holy Scripture is, but theſe eſpecially, becauſe they contain the myſterie of our ſaluation, and the prayſe of God for the ſame. By this your reaſon we may not vſe any of the Pſalmes, vntil we be in like caſe as Dauid was, or other, when they were firſt made. But I thinke nowe the time is come when thoſe ſhall correct Magnificat, *qui neſcunt quid ſignificat*. Truely this your doing is a mere prophanation of holy Scriptures.

Prayers to be deliuered from thunder. &c. good.

Singing of Magnificat. &c

Abſurditie conſequent.

Admo-

Admonition.

The thirteenth. In all their order of seruice there is no edification according to the rule of the Apostle, but confusion. They tosse the Psalmes in moste places like tennise balles, the people some standing, some walking, some talking, some reading, some praying by themselues attende not to the minister. He againe posteth it ouer as fast as he can gallop: for either he hath two places to serue, or else there are some * games to be played in the after noone, as lying for the Whetstone, heathenishe daunting for the ring, a Beare or a Bull to be bayted, or else Jacke an apes to ryde on horse backe, or an Enterlude to be played, and if no place else can be gotten, it muste bee doone in the Churche. &c. Nowe the people sitte, nowe they stande vp: when the old Testament is read, or the Lessons, they make no reuerence, but whē the Gospell commeth, then they * all stande vp. For why, they thinke that to bee of greatest authoritie, and are ignorant that the Scriptures came from one spirite. When Jesus is named then off goeth the cappe, and downe goeth the knees, with such a scraping on the grounde, that they can not heare a good while after, so that the worde is hindred, but when any other names of God are mentioned, they make no curtesie at all, as though the names of God were not equall, or as though all reuerence ought to bee giuen to the sillables. We speake not of ringing, when Mattens is doone, and * other abuses incident: bycause

P 1.Co.14.16.

* Games of Sodome.

* Standing at the Gospell came from Anastatius the Pope in An.404.

* Accidentall abuses.

bycause we shall be answered, that by the booke they are not maintained, onely we desire to haue a booke to reforme it. As for Organes and curious singing, though they be proper to popish dennes, I mean to Cathedral Churches, yet some others also must haue them. The Queenes Chappell, & these Churches must be patterns and presidents to the people of all superstitions.

Answere.

A slaunder of the cõmunion booke.

This is a slaunderous untruth. And the. 1. Cor. 14. abuseth to confirme it. Whatsoeuer Saint Paule requireth in that place, is vsed in that booke of seruice: for first the whole seruice is in a tong known (as S. Paule there requireth) that the people may vnderstand, and say, Amen. Then are the Scriptures read, the Sacramentes ministred according to Christes owne institution, those that be godly disposed persons knowe what a manifest untruth this is that you here vtter. But madde men, women, and children, muste haue their wordes.

Mad men. &c. must haue their words.

If by tolling of Psalmes, you meane the singing of the *alternatim*, then do you disallow that which is both cõmendable, and of great antiquitie, as it appeareth in an Epistle that Basilius Magnus did write to the ministers in *Neocesaria*, where he sheweth the self same order of singing Psalms to be then vsed in the church, ỹ we vse at this day.

Singing of Psalmes by course.

If by tolling of Psalmes like tennyse balles, you meane the ouer hastie reading or singing of them, it is in deede to be misliked: but it is no part of the booke, & therefore no cause why you should abstaine from subscribing to it.

Walking, talking, reading, priuate praying of the people in time of Cõmon prayers, seruing of two cures, games played in ỹ after noone on the Sabboth

Sabboth day: as lying for the whetstone. &c. be faults worthy of punishment, where they be vsed, but they are not within the contentes of the booke, and they are here recited out of place, and to no purpose.

This is very malicious and vndiscrete dealing, to burden the common order with suche faultes, whiche by the malice of men are growen in vse, and are of all good men misliked. So you might haue burdened Sainct Paule and other preachers with the faultes of the Churches of Corinth and Galathians, and the residue of the Apostles with the superstitions of the Iewes conuerted in the primatiue Churche, and all good rulers with suche faultes as corruption of time bredeth.

Vndiscret dealing with the booke of communion.

Standing or sitting at this time or that time is indifferent, and therefore may bothe be well vsed and abused also. Kneeling at the name of Iesus is of the like nature, ringing when mattins is done (as you terme it) curious singing, organs. &c. All these be without the booke, and therfore without discretion alledged as a reason why you will not subscribe to the booke.

Here it pleaseth you to call Cathedrall Churches Popish dennes. As hap is, your words are no slaunder. But this brag I will make of Cathedrall Churches, and such as be now in them, I will offer vnto you a dozein cathedrall Churches in England (which I my selfe do know) the worst wherof in learning shall encounter with all Papists, Puritans, Anabaptists, and what other sects soeuer in England, for the defence of religion nowe professed, eyther by worde or writing. Without arrogancie be it spoken, I thinke there was neuer time wherin these churches were better furnished with wise, learned, and godly men, than they be at this day. I speake not this boastingly, but to Gods glory, the honor of the Prince, the comfort of the godly, and the shame of slanderous Papists, and disdainful schismatikes.

Churches Cathedrall called popish dennes, but falsly.

Quenes chappell slaundred.

matikes. Your slanderous speach of the Queenes Maiesties chappell, which you also say to be a patterne and president to the people of all superstitions, is rather seuerely to be punished, than with words to be confuted.

Admonition.

The fourtenth. Their pontificall (which is annexed to the booke of Common prayer, and whereunto subscribing to the Articles, we muste subscribe also) wherby they consecrate Bishops, make ministers and Deacons, is nothing elle but a thing worde for worde, drawne oute of the Popes pontificall, wherein he sheweth himselfe to be Antichrist moste liuely. And as the names of Archbishops, Archdeacons, lorde Bishops, Chancelours, &c. are drawen out of the Popes shop, togither with their offices: So the gouernemēt which they vse by the life of the Pope, which is the Canon law, is Antichristian and diuelish, & cōtrarie to the scriptures. And as falsely may we by the warrant of Gods word subscribe to allowe the dominion of the Pope, vniuersally to reigne ouer the Church of God, as of an Archbishop ouer a whole prouince, or a Lordship ouer a Diocey, whiche conteyneth many shires and parishes. For the dominion that they exercise, the Archbishop aboue them, and they aboue the rest of their brethren, is vnlawful, and expressly forbidden by the worde of God.

g Lu.22.25.26 1.Pet 5.3.4.5 Math.20.25.26. Mat.23.8.11.12. Gala.2.6. Hebr.5.4. Luke.16.25. Ezech.34.4. 1.Cor.1.24.

Answere.

Now that you haue spitte out al your poyson agaynst the Communion booke, and poured down all your reasons, you come

come to the Pontifical as you terme it, that is, the booke conteining the order and maner of making of ministers. &c. this booke (you say) is worde for worde drawne out of the Popes pontifical. &c. Surely if those things which were good in the Popes pontifical, & either conteyned in the scripture, or well vsed before in the auncient Church, or well prescribed by generall councels, be also in our pontifical, our pontifical is neuer the worse for hauing of them: for if the thing it selfe be good and profitable, it forceth not from whom it was taken, or of whom it was vsed, so that nowe it be rightly vsed. But it is moste false and vntrue, that the booke of ordering ministers and Deacons. &c. now vsed, is worde for worde drawne out of the Popes Pontifical, being almoste in no poynte correspondent to the same, as you might haue seene, if you had compared them together. But ignorance and rashnesse, driues you into many errors. The Popes pontifical not followed in this Church.

Both of the names, and also of the offices of Archebyshops, Archedeacons, Lorde bishops. &c. I haue spoken before sufficiently, and fully answered these places quoted in this margent: sauing the. 2. to the Galath. the. 5. to the Hebrues. Ezech. 34. 2 Cor. 1. for these places haue bene founde out since I thought meete now to be alledged: but how discretly by examination it will appeare. The wordes of the Apostle to the Gala. 2. Chap. 6. be these. And of them which seemed to be great I was not taught (what they were in time passed, it maketh no matter to me, God accepteth no mans person) nenertheless they that are the chiefe, did communicate nothing with me. The Apostle in these wordes doth declare, that he receiued not the Gospel which he preached, of men, no not of the Apostles, but of Iesus Christe, and that the Gospell preached by him, ought to be no lesse credited, than the Gospell preached by them. So that in those wordes he declareth that the truth of the doctrine doth not depende of any mannes person. He speaketh nothing Scriptures wrested.

agaynst superiorities *quoad ordinem*, concerning order, but bothe rather acknowledge it, for he sayth, they that are the chiefe. &c. But it is true that master Calvin noteth on this place: *Hic non est certamen ambitionis, quia nequaquam de personis agitur.* The contention is not for ambition, for it is not vnderstanded of the persons. Now I pray you consider this argument, Paul receiued the Gospel that he preached, not of the Apostles, but of Christe, or the Gospell preached by Paule is equivalent with the Gospell preached by other of the Apostles: therefore the names of Archbishops, Archdeacons. &c. are drawne out of the Popes shop togither with their offices, or this, Paul sayth, that they that were the chiefe did communicate nothing with him: *Ergo*, the names and offices of Archbishops be taken out of the Popes shop.

The wordes in the. 5. to the Hebrues. 4. Ihe, be these: And no man taketh this honor to him selfe, but he that is called of God as was Aaron. The Apostle here sheweth, that Christ was a lawfull Priest, because he was thervnto called by God as Aaron was. What is this to Archbishops. &c. This place teacheth, that no man ought to intrude himselfe to any function, except he be thervnto called by God. But what maketh this agaynst any lawfull function or authoritie? or what conclusion call you this? Christ did not take vnto him that office whervnto he was not called, or no mā must take vpon him that whervnto he is not called: *Ergo*, Archbishops. &c. and their offices came out of the Popes shop. You should first proue that whiche ought to be your *minor*.

Arguments very weake.

In the. 16. of Luke Ihe. 25. it is thus written, but Abraham sayde, sonne remember that thou in thy life tyme receauedst thy pleasures, and likewise Lazarus paynes: nowe therefore is he comforted, and thou arte tormented. The riche glutton in his life receyued pleasure, and therefore was after in hell tormented, Lazarus receyued paynes,

and

and after was comforted. Therefore **Archbishops .&c. and their offices come oute of the Popes shop.** These fellowes neither care for *maior*, *minor*, nor conclusion, so they say some thing, and vainly paynt their margent with shamefully abusing the scriptures.

The wordes of Ezech. chap.34.verse.4. be these: The vveake haue ye not strengthened, the sicke haue ye not healed, neither haue you bound vp the broke.&c. In the which place the Prophet speaketh against such Kings, magistrates, and rulers, as dispise the people of God: and vse themselues cruelly towards them: this doth as well condemne kings and magistrates, as it doth Archbishops, although in deede it condemneth no office or superioritie, but the abuse of the same, that is, the man abusing the office, and not the office it selfe.

Abuse of offices condemned, not the offices.

In the.2.Cor.in.1.verse.24. the Apostle speaketh thus vnto them. Not that vve haue dominion ouer your faith, but vve are helpers of your ioy, for by faith you stand. S. Paule here sayth, that he hath no authoritie to alter true religion, or to rule ouer their consciences: but howe proueth this, **that Archbyshops.&c. came oute of the Popes shop:** Paule sayth that he had no power ouer the consciences of the Corinthians: **therefore Archbyshops.&c. and their offices were dyatone oute of the Popes shoppe.** If you had ben more studious when you were a Sophister (if euer you were anye) you woulde haue learned better to frame an Argument, and haue had better iudgement in the sequele of the same. If you had not troubled your margent with these quotations, you had lesse vttered your follie.

So much of the Cannon law as is contrary to the Scriptures, is Antichristian and deuillishe: but there be diuers Cannons in it, very good and profitable, which may well be reteyned. Good lawes may be borrowed euen of Turkes, & heathenish idolaters: and why not of Papists also? I haue

Cannon lawes not altogether condemned.

tolde you before, that the thing it selfe is to be considered, not the inuentor: if it be good and profitable, it may be vsed, whosoeuer did inuent it.

In that you saye, That you maye as safely by the warrante of Gods worde subscribe to allowe the dominion of the Pope vniuersally to reigne ouer the Church of God, as of an Archbyshop ouer an whole prouince. &c. You expresse but your heate, I suppose you thinke not so: can the Pope as well gouerne the whole Church as the Archbishop one prouince, any a lorde Bishop one dioces? Is one king as wel able to gouerne the whole worlde, as he maye be to gouerne one kingdome: or because you can rule one parrishe well, can you therfore in like manner well gouerne twentie parrishes? Surely an Archbishop may well gouerne one prouince, but the Pope can neuer wel gouerne the whole church. And yet an Archbishop hath not the charge of gouernement ouer the whole prouince generally, but onely in certaine cases exempted, and therfore may do it more easily:

An Archbyshop may gouern one prouince but the Pope not all the world.

You borowed these argumients from the very Papistes who by the selfe same reasons, go about to proue ỳ Popes supremacie, for thus they argue.

Argumentes borrowed of the Papists.

Among the Israelites there was one high Priest, whiche had authoritie ouer the rest, therfore there must be one high Priest (which is the Pope) ouer ỳ whole Church of Christ. Master Caluine in his Institutions chap. 8. doth answere this reason on this sort: *Quod in vna natione fuit vtile, id in vniuersum orbem extendere nulla ratio cogit: vno gentis vnius & totius orbis longè diuersa erit ratio.* That vvhich is profitable in one nation, can not by anye reason be extended to the vvhole vvorlde, for there is greate difference betvvixte the vvhole vvorld and one nation. And a litle after, *Perinde animi est ac si quis contendat, totum mundum à praefecto vno debere regi: quia ager vnus non pluro praefectos habeat.* It is euen as though

though a man should affirme, that the vvhole vvorld may be gouerned of one king, bicause one fielde or towne hath but one ruler or maister.

2. *Hipe. li. 3. metho. theolo.* making mention of this argument, (There was an high Priest among the Iewes, *Ergo* there ought to be one Pope ouer all Christendome) sayth that it is a good argument to proue that one Archbyshop or Petropolitane maye well gouerne one prouince or one kingdome: But to weake to proue that one Bishop maye gouerne all the world. +

An other of their reasons is this: Peter was the chiefe among the Apostles, therfore there ought to be one chiefe ouer the whole Churche. The same maister Caluine in the booke & chapter before reherced, maketh this one answere to that argumente: *Unus inter Apostolos summus fuit, nempe quia pauci erant numero. Si unus duodecim hominibus præfuit, an propterea sequetur, unum debere centum milibus hominum præfici?* There vvas one chiefe among the Apostles, bicause they vvere but fevve in number, but if one manne rule ouer twelue, shall it therefore followe that one maye rule ouer a hundred thousand? And a litle after, *Quod inter paucos valet, non protinus trahendum est ad universum orbem terrarum, ad quem regendum nemo unus sufficit.* That vvhich is of force among fevve, maye not by and by be drawen to the vvhole vvorlde, the vvhich no one man can gouerne. Euery hyue of Bées hathe one chefe maister Bée, euerye companye of Cranes hathe one principall guyde, must there be therfore but one Bée, and one Crane to directe all the Bées and the Cranes that be in the whole worlde? you se therfore howe weake thys reason is. The reste of this reason I haue answered before.

Admonition.

The fiftenth. Agayne, in that they are honoured wyth the titles of kyngs and greate rulers, as

r Mat. 23. 8. &c. Ioh. 13. 15. 16. Iohn. 5. 44. 2. Cor. 10. 16. 17. 18.

as Lord, Lordes grace, Metropolitane, primate of all England, Honor. &c. it is against the worde of God. Moreouer, in that they haue ciuile offices ioyned to the Ecclesiasticall, it is against the worde of God. As for an Archbishop to be a lorde president, a Lorde Bishop to be a Countie Palatine, a prelate of the Garter, who hath muche to doe at Sainct Georges feast when the Bible is caried before the Procession in the Crosses place, a Justice of peace, or Justice of Quorum, an high Commissioner. &c. And therefore they haue their prisones, as Clinkes, Gatehouses, Colehouses, towres & Castles, which is also against the scriptures. This is not to haue keyes but swordes, & playne tokens they are, that they exercise that whiche they woulde so fayne seeme to wante, I meane dominion ouer their brethren.

Luc. 9. 60. 61
Luc. 12. 14.
Rom. 12. 7.
1. Tim. 6. 11.
2. Tim. 2. 3. 4

Bishops prisons popishe.

Eugenius the first bringer of them in.

Answere.

All this is without the booke, and therefore I néde not to answere it, no more than you nede to abstaine from subscribing to the booke for things not conteined in the booke.

But I meane a little to examine your places of scripture, to see if you haue any better lucke in applying of them, than hitherto you haue had in others.

To proue that it is against the worde of God, to honor Bishops with titles of great rulers, as Lorde, Lords grace, Metropolitane, primate of all Englande, Honor. &c. (For I doe not remember that we cal them Kings) you firste quote Mathew. 23. whiche place is very ofte by you iterated, and sufficiently by me answered before.

In

In the.13.of John, whiche you vse also for the same purpose, Christ, after he had washed his disciples feete, toke an occasion therupon to exhorte them to humilitie, which vertue is very necessarie in all degrees of men, aswell in rulers and Magistrates, as in inferiours. And therefore that place requireth humilitie in all, especially in the ministers of the word: but it disalloweth superioritie in none. Whe Christ addeth and sayth, the seruaunte is not greater than his maister. &c. he armeth them against persecutions, and willeth them to looke for afflictions: for in the.15. chapter he addeth to the same wordes, If they haue persecuted me, they will persecute you also. And to this are Archbyshops and Lordbyshops aswell subiecte as other men, examples whereof we haue of our owne, as Cranmer, Ridley, Hooper. &c. Scriptures wrested.

That in the.5. chapter of saint John is not spoken to the Apostles, but to the whole companye of Iewes, in reproofe of their vaine glorye, for so is that place to be understoode, else it were altogither vnlawfull for anye man to receiue honor, yea euen for Princes them selues. Vaine glory forbidden not true honour.

To the like purpose tende the wordes of the Apostle 2. Cor. 10. verse. 16. 17. 18.

Surely bothe the names of Archbyshoppes, Lordbyshoppes. &c. and their offices, may aswell stande with these places of the scripture, as the names & offices of kings, nobles, & any other persons in estimation or dignitie. In deede the mother of all heresies and sectes, that is, vaine glorye and arrogancie, in all these places is vtterly condemned. Arrogancie mother of all sectes.

But I praye you dothe Christe condemne superioritie in all those whom he exhorteth to humilitie? is not humilitie aswel required in Princes and great rulers, as it is in meaner persons? yes surely, and a great deale more. Wherefore Christ in suppressing ambition, pryde, and arrogancie, and exhorting to humilitie, doth not condemne superioritie, neither yet titles of reuerence, but requireth humblenesse of spirite, and lowlinesse of minde in all degrees of persons, Humilitie taketh not away authoritie.

especially in superiors, whō this vertue doth more adorne: the mightiest and noblest Prince in the worlde maye come nearer this admonition of Christ, than the poorest slaue. It is therefore the affection of the minde that Christ here condemneth; not superioritie, not titles of honor and dignitie: yea he reproueth in this place such bautie and proude stomakes as yours be, whiche contemne and disdayne those whom they ought both in wordes and dedes, both in titles and subiection to reuerence.

Pride of the mind cōdemned, not superioritie.

To proue that ciuill offices ioyned to the ecclesiasticall, is agaynste the worde of God, firste you note Luke. 9. verse. 60. 61. where it is thus writte. And Iesus sayde vnto him, let the deade burye their dead, but goe thou and preache the kingdome of God. Then another said, I will followe thee Lord, but let me firste go bid thē farewell which are at my house. How conclude you anye thing of these places against ciuill offices in Ecclesiasticall persons? Christs meaning in this place is, to teache vs (I meane all Christians) that when he calleth vs, we oughte not to be hindered from following (and that forthwith) by any excuse of doing duetie towards our friends, or respect of worldly commoditie, or for feare of anye payne or trouble, and this is spoken generally to all Christians, and not alone to any one kinde of men.

Ciuill offices in ecclesiastical persons.

Secondly, for the same purpose you vse Luke. 12. vse 14. where Christ speaking to him that saide vnto him, maister bid my brother diuide the inheritance with me, answereth on this sort, mā who made me a iudge, or a deuider ouer you. Christ came in deede to be iudged, and not to iudge, he came to worke the worke of our redemption, not to decide controuersies touching landes and possessions. But will you therfore take from Christian men authoritie to iudge? for this example of Christ can no more be applyed to Byshops, thā it maye be to kings, bicause the doings of Christe is a patterne for all christians, and yet Christians may iudge matters,

ters, & decide controuersies amongst their brethren. Loke. 1. Cor. 6. The Anabaptistes vse this text for one of their reasons to condemne magistracie among Christians: & therefore a very learned and late writer in his exposition of this place, writeth thus: *Hinc colligitur quantopere insaniant, qui ex hoc loco magistratum inter Christianos damnat, nam Christus non argumentatur à re ipsa, tanquam profana sit, sed à vocatione sua, quod missus sit in alium finem, tametsi res erat per se satis sancta & pia.* Hereof it maye be gathered, hovve greatlye they dote, vvhiche condemne magistrates amongest Christians by this place, for Christ doth not reason of the thing it selfe, as though it vvere prophane, but of his ovvne vocation, bicause he vvas sent to another ende, although the thing of it selfe vvere holy and good.

Argument of the Anahaptistes confuted.

In the third place you alledge. Rom. 12. Vse. 7. He that hath an office, let him vvayte on his office, or he that teacheth, on teaching. What is this to the purpose? He that hath an office must attende vpon his office, & he that teacheth, on teaching, therfore Byshops maye not haue ciuill offices? The office of a bishop is as well to gouerne by discipline, as by preaching: this is a very simple argument.

The Bishop gouerneth as well by discipline as by preaching.

Fourthly, you cite the. 1. Timothie. 6. verse. 11. But thou, O man of God flee these thyngs, and follovve after righteousnesse, godlynesse, fayth, loue, pacience and mekenesse. Truly, I thinke you dote, or else dreame, your applications of Scripture bee so straunge. What speaketh Paule here agaynste ciuill offices in Ecclesiasticall persons? he onelye willeth them in the person of Timothie to flee couetousnesse, and to followe righteousnesse. &c.

The last text here quoted is ẏ second to Timo. 2. Vse. 3. 4. Thou therefore suffer affliction as a good souldier of Iesus Christ no mā that warreth entangleth him self with the affaires of this life, bicause he would please him that hath chosen him to be a souldier. This latter sentence is generall, and perteineth to all men. The meaning is this, whosoeuer

Exposition of 2. Tim. 2. 3. 4

would be a souldiour vnder Christ, must leaue all worldly things, and follow him. He speaketh nothing either of ciuill or ecclesiasticall offices. For if you will know what he there meaneth by the affayres of this life, heare what master Caluine sayth, writing vpon that place: *Per negotia vitæ intelligit familiæ administrandæ curam, & ordinarias occupationes.* By the affayres of this life he vnderstandeth the care of gouerning his familie, and other ordinarie businesse.

If you will learne howe this place is to be applyed, the same master Caluine teacheth you likewise in these wordes following: *Nunc applicanda est comparatio ad rem præsentē, quod quisquis vult sub Christo militare, debet relictis omnibus mūdi curis & anocamēris se illi totū suaq; studia addicere.* Now this comparison is to be applied to the present purpose, that whosoeuer will play the warrier vnder Christe, leauing all worldly matters and impediments, must giue him self wholly vnto him. This therfore is generall, and perteineth to al Christians, but chiefly and especially to the ministers of ỹ word, who may not occupie thē selues in worldly businesse, as other men do, that is, they must not be marchantes, husbandmen, craftes men, or hinder their vocation with suche like worldly affaires. As for suche ciuill offices as be cōmitted to them, they be rather helpes to their vocation, thā impediments: for ỹ office of a Iustice of peace, of an high Commissioner, and suche like, is to punishe vice and iniquitie, to see good order kept in the cōmon wealth, as well in matters touching religion, as other common and publike businesse. Wherefore as these offices be not mere ciuill, but partly ecclesiasticall, and be for discipline and correction of sinnes: so in my opinion they be moste meete to be committed to some of the wisest and beste of the Clergy, to the ende that such as by the word will not, by conuenient discipline maye be compelled to doe their duties. Neyther are suche offices to be accompted worldly affayres, but rather heauenly and spirituall, for as muche as they serue to the mayntenance

Ciuill offices rather helpes vnto Byshops, than impediment of their vocation.

tenance of religion and godlynesse, and to the suppressing of sinne and wickednesse. If it be true that Augustine sayth: *Seruunt Reges Christo, leges ferendo pro Christo*: Kings doe truely serue Christ by making lawes in defence of Christe. It is also true, *Seruunt Episcopi Christo, leges exequendo pro Christo*: Byshops truly do serue and obey Christ, by executing lawes made concerning Christ and his religion. Augustine.

What say you to Elie and Samuell, were they not both Priests and Iudges? what office did the Prophet Helias execute, whē he killed the false Prophets of Baal. 1. Re. 18, or Christ when he whipt the buyers and sellers out of the Temple? What office did Paule commit to Timothie, when he sayde, *aduersus Presbyterum. &c.* Samuell priest and iudge. Timothie a iudge.

I would not haue a minister to be a warrieur, or a farmer, or a marchaunt, or haue any suche lyke office, whiche consisteth in gayne, or bodily labours onely. But why he may not haue such an office as is profitable to encrease godlynesse, and punishe vngodlynesse, I heare as yet no reason. As for the office of an high Cōmissioner, it is Ecclesiasticall, for they haue to do only in causes Ecclesiasticall.

* But to the intent you may vnderstande your follie in this assertion, I purpose to proue by good authorities of the Scriptures and other auncient fathers, that bothe ciuil and ecclesiasticall offices may well concurre in one and the selfe same person.

And first I will beginne with the olde testament, for I remember that Zuinglius in his booke *De seditionum autoribus*, among other necessaries and profitable rules, bothe giue this for one: If there be any controuersie about externall ceremonies, which haue bene from time to time continued, and there is no euident testimonie in the newe Testament to determine the same: according to our sauiour Christes saying, we must searche the writings of Moyses and the Prophetes, least he say vnto vs as he did to the vnlearned Saduces, ye erre, not knowing the Scriptures, Mat. 22. Where-

fore vve muſte gather out of the vvorde of God vvhat vve ought to do: and yet ſo, that the circumſtances of the matter be vvel conſidered: as vve haue elſevvhere declared touching the differences of meates. But theſe thinges may be made more manyfeſt by examples. The vſe of matrimonie, as it is perpetuall, ſo is it neceſſarie: but by vvhat meanes it is to be contracted, the nevve Teſtament dothe no vvhere declare: therefore vve muſte reſort to the. 18. of Leuiticus. &c. Hitherto Zuinglius.

But I haue authoritie ſufficient for my purpoſe out of both the Teſtaments. And firſt my teſtimonies out of the olde teſtament be theſe. Melchiſedech which was a Prieſt was alſo king of Salem, as appeareth in the. 14. of Geneſis, and therfore had both iuriſdictions in his own hand. Aaron being prieſt did iudge the whole people in tempozall matters, euen in cauſes of enheritance. Num. 27. In the. 17. of Dent. it is thus written: If there ryſe a matter to harde for thee in iudgement, betvvene bloud and bloud, betvvene plea and plea, betvveene plague and plague, in the matters of controuerſie vvithin thy gates, then ſhalte thou ariſe and goe vp vnto the place vvhich the Lorde thy God ſhall chooſe, and thou ſhalt come to the Prieſts of the Leuites, and vnto the Iudge that ſhal be in thoſe days, and aske, and they ſhal ſhevv thee the ſentence of iudgement. &c. Samuell which was both Prophet and Prieſt, did of long time iudge the people in matters tempozall. So did Hely likevviſe, as it is befoze declared. The people of Iſraell in their captiuitie were altogither ruled by the prieſts & prophets, as by Eſdras and Nehemias, Pathatia. &c. I omit many other places and examples. Theſe may ſufficiently proue, that in the olde teſtament, it was no ſtraunge thing for eccleſiaſtical perſons to haue ciuil iuriſdiction. The ſame may appeare alſo in the new teſtamẽt, by the example of Chriſt befoze of me noted, and the vvoꝛds of Paule to Timothie. 1. Tim. 5. *aduerſus presbyterum accuſationem. &c.* For theſe vvoꝛds accuſation, vvitneſſes. &c. perteine to ciuil iuriſdictiõ. There be many other places

places to the same effect, that I omit for breuities sake. It is manyfest that a Bysshop may exercise the same in ỳ church that he doth in his priuate familie. For S. Paule saith: *Qui propriæ domui præesse nõ nouit. &c.* But in his house he doth exercise ciuil iurisdictiõ, *Ergo*, he may do ỳ same in ỳ church.

S. Augustine in his booke *De opere monachorũ, ca. 29.* sheweth that it was the custome of the church where he was, that the Bysshop should haue the hearing of seculer causes: where also he declareth his paynes taken in the same, and how troublesome a thing it was vnto him, adding these wordes: *Quibus nos molestijs idem affixit Apostolus, non vnicq; suo, sed eius qui in eo loquebatur arbitrio. &c.* To the vvhiche affaires the Apostle hath bound vs, not after his owne iudgement, but according to his vvill that did speake in him. &c. And so declareth that although the Apostles them selues were not troubled with such businesse, bicause they did not remaine in one place, yet they cõmitted thẽ to such pastors as remained in one certaine place: the wordes of Augustine be plaine, & although he sæme to cõplaine of the multitude of such businesse in the respecte of him selfe, yet dothe he acknowledge the same to be lawfull, iust, & conuenient. And therfore he addeth & saith. *Quẽ tamen laborẽ nõ sine cõsolatione domini susc ipimus pro spe vitæ æternæ vt fructũ feramus cum tollerantia, Serui enim sumus eius ecclesiæ. &c.* The vvhich labor vve take in hand not vvithout the cõfort of the Lord, for the hope of eternall life, that vve may bring forth fruit vvith pacience, for vve are seruants vnto that Church. &c. And a little after he saith, that he could not omitte those businesse vvithout the omitting of his duetie. And in his. 110 Epistle it appeareth how he was occupied in the like matters.

Certen it is that such ciuil offices as appertaine to the correction of sinne, to the maintenance of peace, & the credite of the mynisterie & the building of the church, be also incident to ecclesiasticall persons, & in al wel ordred Churches euer haue bene. As for warlike matters, seruile or worldly occupations, & such like, be not mete for Bysshops, as I haue saide before. &

It

It pleaseth you to say that it is agaynst Gods worde for Bysshops to haue prisons, but your margent is very barren of prowfes: for you haue not quoted one place of Scripture to prouе it: onely you say that Popishe Eugenius did first bring them in, which is a very slender argument to prouе them to be agaynst the worde of God. But where reade you that Eugenius did first inuent them? Did not Peter punish Ananias and Saphira very streightly for their dissimulation? Surely farre more grieuously than if he had put them in prison, and yet their offence was not agaynst any ordinary law made in the Church or common weale.

Admonition.

The fyfteneth. In that the Lorde bysshops, their suffraganes, Archdeacons, Chaunceliors, officials, proctors, doctors, sumners, and suche rauening rablers, take vpon them, which is most horrible, the rule of Gods Church, spoyling the pastor of his lawfull iurisdiction ouer hys owne flocke, giuen by the worde, thrusting away most sacrilegiously that order which Christ hath lefte to his Church, and which the primatiue Church hath vsed, they shew they hold the doctrine with vs, but in vnrighteousnesse, with an outwarde shew of godlinesse, but hauing denied the power therof, entring not in by Christ, but by a Popish and vnlawfull vocation. We speake not howe they make ministers by them selues alone, and of their sole authoritie, and that in secret places: of their election and probation, that it is of him, to whom by no right it belongeth. And that when they haue made them, either they may tarrie in their

t Mat. 18. 17. 18. Act. 11. 30. Act. 15. 2. 4. 6. &c. Ro. 12. 7. 8. Phil. 1. 1. 1. Cor. 12. 28. 1. Thes. 5. 12. 13. 1. Tim. 4. 14. 1. Tim. 5. 17.

u Iohn. 10. 1.

w Act. 6. 3. 4. Act. 14. 23. Act. 20. 28. 30. &c. Rom. 12. 6. 7. 8. 1. Cor. 9. 16. 17.

their Colledge, and leade the lines of loytring losels as long as they liue, or else gad abroad with the Bychoppes Buls, like to Circumcelions, to preache in other mens charges where they lyst, or else get benefices by friendshippe or money, or flatterie, where they can catche them: or to conclude, if all these fayle, that they may go vp and downe like beggers, and fall to many follies: or else (as many haue done) set vp billes at Paules, or at the Royall exchaunge, and in such publike places, to see if they can heare of some good masters, to entertaine them into seruice. Surely by the Cannon lawe, by which the Bychops reigne and rule, they oughte to keepe those ministers whiche they make, as long as they haue no liuings and places. We knowe three or foure Bychops in this realme, would haue kept such houses, as neuer none did in this land, if this rule had bene obserued. They clappe them out so faste by hundreds, & they made them pay well for their orders: and surely to speake truthe, they were worthy, for the Bychoppes (what odds soeuer there were of their gifts) yet in their letters gaue thē al a like cōmendation. They put on their surplelles, or else subscribed like honest men. Fye vpon these stinking abhominations.

Answvere.

In all these woordes there is not one thing touched, which is conteyned in the Communion booke, & therefore I might passe this part ouer with silence, noting only your vnorderly & vndiscrete dealing, who going about to deface the booke

of Common prayer, wander you knowe not whither, and spende your labour in writing against suche thinges, as be not in that boke once mentioned. But yet somthing I must say to certaine things by you in this part written, without all modestie, discretion or reason.

And first you shewe your selfe greatly offended, that the pastor is spoyled of his lawfull iurisdiction ouer his flocke, and therefore you burste out into these wordes of heate, rauening rablers, horrible, sacrilegiously, and such like. It had bene well if you had told vs, what that lawfull iurisdiction of the pastor ouer his flocke giuen by the word, had bene: for the places of scripture which you quote for that purpose, do not plainely inough set out that matter. In the. 18. of Mathew, vse. 17. after certaine admonitions in priuate offences, Christ sayth, *Dic ecclesiæ*, tell the Church. In which place (as I tolde you before) the Church doth signifie such as haue authoritie in the Churche, or else publike reprehension in the open congregation by such as be called thereunto. It giueth not any peculier iurisdiction to the pastor, for any thing that I can learne. And in the same chapter. 18. vse, where Christ saith, VVhat soeuer ye bind on earth, shal be bound in heauen. &c. according to your iudgement vttered before, it is ment of the whole Churche, & not of the pastor only. You haue before denied that one man can excommunicate, and therefore this place maketh nothing for your assertion.

Of the iurisdiction of a pastor

Scriptures wrested.

In the. 11. of the Actes, vse. 30. mention is made howe the disciples which were at Antiochia, did according to their ability, send succor to their brethren which dwelt in Iudea, & that they sent it to the elders by the handes of Barnabas & Saule. But what is this to the iurisdiction of the pastoure? This declareth that the disciples of Antiochia trusted ỳ elders which were in Iudea with ỳ distributiõ of their almes.

The. 15. of the Acts (in the places by you noted) sheweth howe

howe Paule and Barnabas were sente to the Apostles and Elders which were at Jerusalem, aboute the deciding of a certaine question moued by certaine of the secte of the Pharisees, touching circumcision. This declareth the vse of Councels, and openeth the nerte and readiest way to determine controuersies, but it speaketh nothing of the iurisdiction of the pastour.

The vij. to the Roma. verse. 7. 8. hath bene sundry tymes by you alledged to no purpose at all, euen as it is nowe in lyke manner.

The Apostle there willeth euery man that hath an office, to attende vpon his office. &c. But he speaketh not of any peculier iurisdiction of the pastor ouer his flocke.

In the first to the Phil. vse. 1. Paule and Timothie salute the Bishops and Deacons whiche be at Philippi. Howe gather you thereof any iurisdiction pertaining to the pastor?

The 1. Cor. 12. vse. 28. The Apostle saithe, that God hath placed in his Churche firste Apostles, secondly Propheres, thirdly teachers. &c. What is this to your purpose? or what iurisdiction of Pastors do you gather hereof? you may here learn, that there is in the Church diuers degrees of persons.

1. Thessa. 5. Paule exhorteth them to knowe and loue such as labour among them: he describeth no peculiar kynde of iurisdiction.

1. Timoth. 4. vse. 14. Saint Paule willeth Timothie not to despise the gift giuē vnto him by prophecie, with the laying on of the hands of the cōpanie of the eldership. & in the 1. Tim. 5. vse. 17. he saith: The elders that rule well are worthy of double honor. &c. Which place commeth the neareste to your purpose, for here is mention made of ruling, & of ministers, but yet it is not declared what kinde of rule this was, excepte you will expound it by the wordes following, specially they which labor in worde & doctrine. And this kind of rule remaineth to the pastor stil. Thus you see with how little discretion & lesse learning, you heap vp scriptures

Scriptures heaped without discretion.

in your margent, only to deceiue the simple and ignorant, who are by you too much deluded, beleuing what soeuer you speake or write, without any further examination. If they would marke these wordes of yours well, they might sone vnderstande that you seeke as great iurisdiction ouer them, as any of those persons whom you haue here named. You saye, they holde the doctrine with you, but in vnrighteousnesse, with an outward shew of godlinesse but hauing denyed the power thereof, entring not in by Christ, but by a Popishe and vnlawfull vocation. This is but your veyne of rayling, & your vsuall manner of extolling your selues, and condemning other: But (as I saide before) your wordes be no slaunder, neyther will I in wordes contend with you, but therein giue you the vpper hand: only I must still lette you vnderstande of your swithe applying of scriptures. For wherfore haue you here quoted the tenth of Iohn verse. 1. Belike because Chrysste sayth there, That he which doth not enter in by the dore into the sheepefolde, but climbeth vppe an other vvaye, is a theefe and a robber, therefore all suche as be placed in this Church of England (your selues excepted) enter in by a popish and vnlawful vocation. You had gone orderly to worke, if you had first proued, that we haue not come into the sheepfolde by Chrysste. If you thus omitte the proofe of your *minor*, you may conclude what you will, and quote scriptures at your pleasure. But wise and learned men will lament your follie, and laugh at your vnskilfulnesse.

Of making of ministers, I haue spoken before, and answered the places. Acts. 6. 14. and. 20. sufficiently. As for the other two places, Ro. 12. verse. 6. 7. 8. and. 1. Cor. 9. Phe. 16. 17. I muse why you note thē, they nothing at al pertayning to the making of ministers: they something touch their office, & yet not ꝑ directly. But you must be borne with, least you should haue seemed to your disciples to haue sayde nothing.

Some

Some of those ministers (you say) may tarie in their Colledge, and lead the liues of loytering loseis as long as they liue. If you knewe any such loytering loseis in any colledge, I trust you would make them knowne to other also: If you knowe none suche, then are you a slaunderer of Colledges, and suche as be in them: It were to be wished in my opinion, that there were manye preachers in colledges, of greater cõtinuance than I know any. Then should not yong, factious, vnruly, and vndiscrete persons, so greatly trouble with their contentions and sects, both the vniuersities, and the whole realme also. Preachers in Colleges.

I know no Bishops that giue out Bulles, but if suche preachers as remaine in Colledges, or elle where (being thereunto licenced by the Bishop, or other that haue authoritie) do take paines to preach where they see occasion, they are greatly to be commended, and I pray God encrease the number of such Circumcelions. But since this your opinion hath bene broched, it hath not only driuen many from the ministerie, but also caused diuers to loyter and cease from preaching: And certainely if it be not in time prouided for, that one braunch of your doctrine will spoyle this Churche of England, both of preachers and preachings.

The reste that you write in this parte, I hope is more slaunderously of you spoken than truely, notwithstanding I thinke there hath ben some ouersight in some men, which I truste is and will be amended: if not, then I wishe that Cannon of the lawe to be put in practise, that such as admit them, should also prouide for them.

When you say that the Bishops of this realme, reigne and rule by the Cannon lawe, you forgette your selfe, you knowe it is otherwise. Their chiefe authoritie, they haue by Gods lawe, the reste by the lawes of the Realme and of the Prince: but these wordes are but wordes of course with you.

Admonition.

The seuentéenth. We should be to long to tel your honours of Cathedrall Churches, the dennes aforesaide of all loytring lubbers, where master dean, master vice dean, master Canons, or master Prebendaries the greater, master Vertie Canons or Canons the lesser, master Chauncellor of the Churche, master Treasorer, or otherwise called Judas the purse bearer, the chiefe Chaunter, Singing men speciall fauourers of religion, squeaking Queristers, Organ players, Golpellers, pistellers, Penitioners, readers, bergers. &c liue in great idlenesse, & haue their abiding. If you would know whēce al these came, we can easely answere you, that they came frō the Pope, as out of the Troian horses belly, to the distruction of Gods kingdome. The Churche of God neuer knewe them, neither doth any reformed Church in the world knowe them.

Answere.

Here you speake both without the boke of Common prayers and scriptures also, for neither are Cathedrall churches conteyned in that boke, neyther haue you any scripture to proue that which you so impudently affirme.

Learned men in Cathedrall Churches.

God be thanked, it is well knowne to those that be not with malice blinded, that Cathedral Churches be furnished with godly, zelous, and learned men. And that they be the chiefe and principall ornaments of this Realme and nexte to the Vniuersities, chiefest mainteiners of godlynesse, religiō, and learning: there be some desire the spoyle of them, whose instruments you be: But I hope both their mouthes,

and

& yours also shal be first stopped with earth: Master Dean, master Vicedeane, master Cannons. &c. as muche as they loyter, may thinke themselues fit to be compared with such as you are in any respects. The rest of your rayling words I leaue to the Authoure.

You say all these come from the Pope. &c. It is not material from whence they come, so they be good, profitable, and necessarie for the mainteining of relygion, learning, wise and learned men: But I praye you from what Pope came they? or in what time did the Pope inuent thē? I tolde you before that suche places and Colledges were in Augustines time, and that he both hath the name of master Deane, and alloweth of his office. If you had read any auncient learned authors (as your writings declare you haue not) then shoulde you finde that Collegiate Churches be of great antiquitie, euen since the yeare of our Lord. 235. But what can you speake against Cathedrall Churches, which you maye not as well speake against the Colledges in the Vniuersities? They were not in the Apostles time, neither yet in the primatiue Churche: must they therefore nowe be dissolued? your meaning is belike to bring all to confusion and barbarisme.

Deane allowed by Saint Augustine.

Barbarisme & confusion secretly intended.

You say no reformed Church in the worlde knoweth them, wherein I thinke you speake more than you knowe. Can you name any reformed Churche that hath plucked them down? Peraduenture in diuers places wher the Gospel is now preached, they had neuer such rewardes for learning. But what haue we to do in such cases with other reformed churches? we haue to consider what is most mete for this Churche, and state: and not to followe other, as thoughe we were children: I see no cause why other reformed Churches should not rather follow vs, than we thē, seing in no respect we be inferior to them.

✻ Wel sayth master Caluine in his argument vpon the Epi. to the Gal. *Talis morositas deterrima est pestis, cū morē*

vnius

vniuersalis ecclesiæ volum⁹ pro vniuersali lege valere. Such morositie is pestiferous, vvhen vve vvill haue the custome of some one Church taken for a generall lavv: *Nascitur autem ex præpostero zelo, cum erga magistrum aliquem vel locum ita summa affecti, vt sine iudicio, loca omnia & omnes homines velimus ad vnius hominis sensum, ad vnius loci instituta, tanquam ad cõmune præscriptum adigere. Quanquam semper admixta est ambitio, imo semper nimia morositas est ambitiosa.* It springeth of preposterous zeale, vvhen vve be so affected tovvards one Master or one place, that vvithout discretion vve vvould haue al other places & men bound to one mans iudgement, & to the lavves of one place, as to a cõmon prescript rule: this cã not be without ambitiõ, yea to much morositie is always ambitious.

Wel, to conclude, your words be but vayn, & your proofs none at al: And therefore I doubt not but Cathedral churches shal be able to withstand both your opprobrious speaches, and the grédinesse of al their aduersaries, so long as it shall please God to blesse this lande with so vertuous and learned a Quéene, and so wise and discrete counsellours.

Admonition.

The eightéenth. And birds of the same fether, are couetous patrones of benefices, persons, vicars, readers, parish priestes, stipendaries, and riding chaplains, that vnder the authoritie of their masters, spoyle their flockes of the foode of their souls, [a] such seke not ẏ Lord Jesus, but their own bellies, [b] clouds that are wout rayne, trees without fruit, [c] painted sepulchers full of dead bones, fatted in al aboundance of iniquitie, and leane locusts, in al feeling, knowledge and sinceritie.

a Philip. 2. 21.
b Iud. 12.
c Math. 23. 27.

Ansvvere.

It is true that couetous patrones of benefices be a great plague

plague to his Churche, and one of the principall causes of rude and ignorant ministers: God graunt some speedy reformation in that poynt.

Neither can I excuse all parsons, vicars, &c. But all this is spoken without the booke, and therefore not fitly of you alledged agaynst the booke.

Admonition.

The nineteenth. What should we speake of the Archbyshops Court, sithe all men knowe it, and your wisdome can not but see what it is. As all other Courts are subiecte to this, by the Popes prerogatiue, yea, and by statute of this Realme yet vnrepealed, so is it the filthy quauemire, and poysoned plashe of all the abhominations that do infecte the whole Realme. We speake not of licences, graunted out of this Courte, to marrie in forbidden tymes, as in Lente, in Aduente, in the gang weeke, when banners and belles, with the Priest in his surplesse, singing Gospels and making crosses, taungeth about in many places, vpon the ember dayes, and to forbidden persons, and in exempt places. We make no mention of licences, to eate white meate, and fleshe in Lent, and that with a safe conscience for rich men that can buy them with money, nor we say nothing howe dearely men pay for them. As for dispensations with beneficed boyes, tollerations for non residents, bulles to haue two benefices, to haue three, to haue more, and as many as they list or can get, these are so common, that all godly and good men are compelled with

To proue that the regiment of the Church should be spirituall reade Ephe. 1. 23. 1. Thess. 5. 13. 1. Tim. 1. 2. Hebr. 10. 30.

griefe of heart, to crie out vpon suche abhominations. We omitte excommunication for money, absolution for the same, and that by absoluing one man for another, which howe contrary it is to the Scriptures, the complaints of many learned men by propositions in open scholes proposed, by writings in printed bookes set out, and by preaching in open pulpits, haue ben sufficiently witnessed. To cōclude, this filthy Court hath full power, together with the authoritie of this petite Pope, Metropolitane and primate of all Englande, to dispence in al causes wherein the Pope was wont to dispence, vnder whiche are conteyned more cases and causes, than we are able to recken. As for my Lords grace of Yorke, we deale not with him. We referre him to that learned Epistle whiche Beza wrote vnto him about these matters.

Answere.

I thinke this Court to be necessarie for the state of this Church and Realme; and if there be abuses in it, either in the law it selfe, or in the persons, I wish it were reformed. But the whole order of the Courts is not therefore to be condemned, no more than it is of other Courts, which can not be missed, and yet haue abuses in them. I confesse my selfe to haue little experience in suche matters, and therfore I will speake the lesse thereof.

Abuses in the Churche dislyked.

As I do mislike that there should be any time forbidden to marrie in (for that can haue no good meaning) or any dispensations for boyes to keepe benefices, or excommunications and absolutions for money, or one man to be absolued

solued for another, and if there be any other suche lyke abuse: so do I vtterly condemne your vnseemely and vnchristian termes, as filthy quauemire, poysoned plashe of all abhominations, filthy Courts, especially considering wherof they be spoken, to whom, and by whom: they argue a scolding nature, and a stomacke boyling with contempt of lawes, and superiours. Neither can I suffer you to slaunder, not that Courts, but this Church with manyfest vntruthes, as you doe, when you say, that banners, belles, and making of crosses, be allowed to bee vsed in the gung weeke, and that the Archbyshops Court hath full power to dispence in all causes, wherein the Pope was wonte to dispence: which bothe be moste vntrue. I thinke in dispensations, this Court goeth no further than the lawes of the Realme do permit.

A scolding nature.

Agreable to this spirite is your contemptuous speache, vsed to both the Archbishops, men to be reuerenced, not only in respect of their yeres, and authoritie, but of their singuler wisdome, grauitie, learning, and sound religion also. Howbeit you reuerence them, as you do all other that be in authoritie, excepte some, whom you do but seeke to vse to bring your intents to passe, I will say no more.

I thinke you haue abused master Beza with your false reports, which hath caused him to wryte otherwyse than he woulde do, if he knowe the whole state of the controuersie: So you haue also abused other notable learned men, and caused them to write according to your phansie, which since that time (beeing truly enformed) haue by their letters (which are to be seene) both condemned your contentiousnesse, and their owne too much credulitie. But our fayth and Church, depends neither vpon master Beza nor any other man, neither do they looke for any suche prerogatiue. But still you are without the booke.

Beza and others abused by false informations.

You did vs in the margin (to proue that the regiment of the Church should be spirituall) read Eph. 1. Hse. 13. 1. Thes. 5. Hse. 13. 1. Timo. 5. Hse. 2. Hebr. 10. Hse. 30.

In the place to the Ephesi the Apostle sayth, that God hath appointed Christ to be the head of the Church, which is his body, euen the fulnesse of him that filleth all in all things. Here we lerne that Christ is the head of the church: But how proues this that the gouernement of the Church is onely spirituall? will you hereby take away ciuill magistrates, and other gouernours that God hath placed in his Church? It is subtilly done of you to quote the places only, and not to apply them, nor to conclude of them: For surely if you had laide downe the words, and applied them to your purpose, not wise & learned onely, but very children would haue laughed you to scorne.

Spirituall gouernement taketh not away ciuil magistracie.

In the 1. Thess. 5. The Apostle beseecheth them to loue suche for their vvoorkes sake, as laboure among them, are ouer them in the Lorde, and admonishe them. What argument call you this? S. Paule moues the Thessalonians to loue their pastours, *Ergo*, the gouernement of the church is onely spirituall.

In the 1. Timo. 5. Hse. 2. he willeth Timothie to exhorte the elder vvomen as mothers, the yonger as sisters, whereupon you conclude thus: elder women muste be exhorted as mothers, the yonger as sisters, with all pureneste, *Ergo*, the gouernement of the Church must be spirituall.

In the 10. Heb. Hse. 30. it is thus written: For vve knovv him that hath saide, vengeance belongeth vnto me, I vvill recompence sayth the Lord. And agayne: The Lorde shall iudge his people.

Argumentes fonde and to no purpose.

Vengeaunte belongeth to God and he shall iudge hys people, *Ergo* the gouernement of the Church must be spirituall. In deede the Anabaptists vse this place to ouerthrow all ciuil gouernement among Christian men, and to take away Christian magistrates.

I am

I am not aware of these reasons, and so will you be likewise, if you be not quite frantic. If you meane that the gouernement of the Church is spirituall, because God by his spirit, gifts, and ministeris of his word doth gouerne it, you say truely, although these places be vnaptly alledged: but if you meane, that therefore there neede no ciuill magistrates, no ciuill and politique lawes, no externall discipline, no outward ceremonies and orders, you are greatly deceiued, & ioyne with the Anabaptists, whose error in that poynte is sufficiently by many learned men confuted. And therefore I will not as yet interrupte therewith, vntill I vnderstand further of your meaning.

Admonition.

Thirtenthly. And as for the Commissaryes Courte, that is but a pettie little stynking ditch, that floweth oute of that former greate puddle, robbyng Christes Church of lawfull pastors, of watchfull seniors and elders, and carefull Deacons, in this Courte as in the other, one alone * 1 Cor. 5. 4.
doth excommunicate, one alone sitteth in iudgement, and when he will can make backe the iudgement whyche he hath pronounced hauing called vpon the name of God, and that for money, whiche is called by chaunging of penaunce. In this Courte for nonpayment of two pence, a man shalbe excommunicated if he appeare not when he is sente for, if he dor not as his ordinarie would from whome he hath hys popishe induction and Institution, and to whome her hathe sworne canonicum obedientiæ. canonical obedience, if he learne not his catechisme like a good boy without boke,

when it were more meete he shoulde be able to teach others. To conclude: if he be not obediente to all theise Lordes Bishops officers, by and by he muste be cut off by excommunication, and as it is lightly graunted and giuen forth, so if the money be payed, & the Court discharged, it is as quickly called in agayne. This Court pouleth parishes, scourgeth the poore hedge preests, ladeth Churchewardens with manifold periuries, punisheth whoredomes and aduulteries with ioyfull censures, remitteth without satisfying the congregation, and that in secrete places, giueth out dispensations for vnlawfull marriages, & committeth a thousand such like abominations. God deliuer all Christians oute of this Antichristian tyrannie, where the Iudges, aduocates, & proctours, for the moste part are Papists, and as for the scribes and notaryes as greedye as cormorants, & if they all should perhaps see this writing, they would be as angry as waspes, & sting lyke hornets, three of them would be ynough to sting a man to deathe, for why? they are highe Commissioners.

All this we say springeth oute of this Pontificall, whiche we muste allowe by subscription, setting downe our handes, that it is not repugnant or againste the worde of God. Wee meane thys Antichristian hierarchie and Papisthe ordering of Ministers, straunge from the worde of God, and the vse of all well reformed Churches in the worlde.

Answere

Answere.

To this I answere as before, I will neither iustifie that which is amisse, nor condemne that which I know not: onely this I say, that this taunting spirit of yours seketh rather diffamation than reformation, vttereth spitefulnesse of stomacke, rather than godly zeale: for what a deriding of authoritie, and disdaine towardes the same is this? three of them would be inowe to sting a mā to death, for why, they are high Commissioners. What example haue you of any godly man, that vseo thus to deride & sloute magistrates?

Diffamation sought for rather than reformation.

You say, al this springeth out of that pontificall, which you must allowe by subscription. &c. But it had bene well, if you had tolde vs, ouse of what part of that pontificall they spring, and how they be the ma gathered.

Of this Antichristian hierarchie and Popishe ordering of ministers (as it pleaseth you to say) I haue spoken before sufficiently, & proued it neither to be Antichristian nor Popishe, but profitable and conuenient, and both according to the worde of God, and vse of auncient godly and well ordered Churches & especially where the reformation is generall, and in a kingdome. For you must not looke to haue the same gouernement of one whole kingdome, and of one little village or citie. In such matters you must haue consideration to the tyme, place, persons, and other suche circumstances. The lacke of this discretion maketh you wander you know not whither.

Gouernement of a kingdome and a citie bee diuerse.

Admonition.

The one and twentyth. We haue almoste let passe one thing, worthye the remembraunce, whyche is, that they take vppon them blasphemously, hauing neyther promyse nor commaundement, to saye to their newe creatures, receyue the holie ghost.